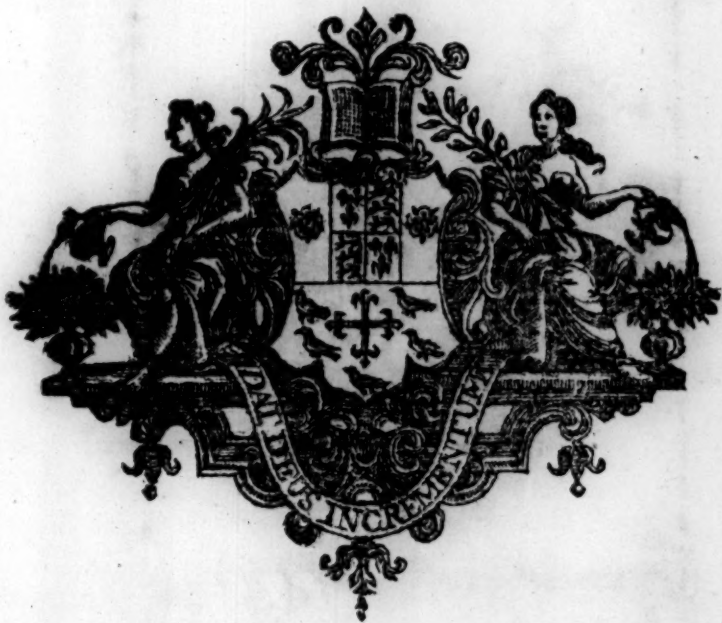


SACRED
EXERCISES.
IN FOUR BOOKS.

Compiled for the use of places of Education,

Particularly Westminster-School.

—Leaving us an example, that we should follow his steps.
1 Pet. ii. 22.



LONDON:

Sold by B. BARKER, at the *College Arms* in *College Street*, near the King's School at *Westminster*.

MDCCLIX.



TO THE

Right Reverend Father in God

ZACHARY,

Lord Bishop of Rochester,

Dean of St. Peter's Westminster,

Dean of the Most Hon. the Order of the Bath,

The Following Papers,

(Drawn up for the use of a great

Seminary of Learning,

Immediately under his Lordship's

Care and Protection)

Are, with all Humility and Respect,

Dedicated and Inscribed;

TO THE

Right Honourable the Lord Bishop of Exeter

N A C H A R Y



Dean of St Peter's Westminster

Dean of the Most Hon. the Order of the Bath

The Following Papers

(Drawn up for the use of a great

Library of Learning)

Immediately under his Lordship's

Care and Protection)

And with all Humility and Respect

Devoted and Affectionate



P R E F A C E.

IN the method of education which is followed at Westminster School, it hath always been a principal object, to impress strongly on the minds of the scholars the important truths of religion and morality. With this view they are frequently employed in exercises selected from the holy scriptures.

That this object might be pursued with more uniformity, and a better effect, it has been proposed to form a course of lessons, by collecting from the four gospels, the most easy and instructive passages of our Saviour's discourses and actions. Omitting such parts, as seem more suited to the studies of the learned, than the capacities of such young scholars.

In disposing these materials, it has been thought adviseable to range them under distinct heads, not following the order of time, but according to the similarity of the subjects, and to aim at giving, in a course of exercises, a system of the moral virtues, every branch of which is entirely formed on the life and doctrines of our blessed Lord and Master.

This is attempted in the following papers, as will appear by the contents of the three first books. In the fourth, most of the lessons are intended for poetical exercises, and are drawn up in a different manner from the other books, a particular account of which will be given in the first page of that part.

The passages taken from the other parts of scripture (of which there are several, particularly in the second book) are always distinguished, by being printed in *Italic characters*.

The whole is drawn up in the form of a continued narration, as in that shape it is more likely to gain the attention of the scholars, and to impress itself more deeply on their memories, than if the precepts only had been selected without inserting the history. By this method it is hoped that the instruction may be more forcibly inculcated, through the united operation of precept, example and religion.

To explain and enforce the leading principle in the several lessons, there are subjoined to each the sentiments of the most eminent divines, particularly Dr. Barrow. These are drawn up in the form of collects or meditations, and adapted to the circumstances of the persons for whose use they are principally intended.

In excuse for the many imperfections which this collection of prayers may have, it is hoped the reader will remember, that though a better might have been made, yet all human forms of devotion, when immediately joined to the lessons of scripture, must appear to the greatest disadvantage by so near a comparison.

Another greater and still more important use is intended to be served by this collection. It is intended that it should be constantly used (not only in the school for translations and other exercises) but in the several boarding houses as part of the daily

P R E F A C E.

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daily prayers, which are attended by the scholars. Many advantages, it is hoped, will arise from such a regulation, one in particular, which seems of very great importance, viz. that by these means there will be regularly every day laid before the scholars a strong description of some one of the different kinds of virtue, one of the most noble lessons for forming their minds and habits, the best subject for their thoughts and model for their imitation.

Accordingly a form of prayers so drawn up is subjoined to this preface. The compiler would have great reason to esteem himself very happy, if he had been in any degree able to perform what is his little share of the following papers, answerably to the great benevolence of the design, or the still infinitely greater dignity and majesty of the subject. But as it is, he can only wish that it had been in his power to have better supported them. He has however taken care, that the first impression of this book should consist only of a very small number of copies, in order that he may take the earliest opportunity of correcting in a second edition the errors which may have escaped him in this.

On the whole he begs leave to offer to the reader's consideration an abridged passage or two from the writings of that noble author, whose knowledge and abilities will always be of the greatest honour to the British nation.

Bacon De Augmentis Scientiarum Lib. 7. cap. 1. & 3.
In pertractatione moralis philosophiæ, qui de
eâ scripserunt, proposuerunt exemplaria bella &
a 2 luculenta,

luculenta, atque descriptiones & imagines accuratas boni, virtutis, officiorum, felicitatis, tanquam vera objecta & scopos voluntatis & appetitus humani. Verum quomodo quis possit optimè ad hos scopos (excellentes sanè, & bene apud illos positos) collimare; hoc est, quibus rationibus & institutis animus ad illa assequenda subigi aut componi possit, aut nihil præcipiunt, aut perfunctoriè & minus utiliter.—Georgica & cultura animi ad immutandos mores plurimum valent.—Cui sententiæ Aristoteles ipse disertis verbis suffragatur. “ Neceffe est igitur de virtute dicere, & “ quid sit, & ex quibus gignatur. Inutile enim “ fere fuerit, virtutem quidem nosse, acquirendæ “ autem ejus modos & vias ignorare. Non enim “ de virtute tantum, quâ specie sit, quærendum “ est, sed & quomodo copiam sui faciat. Utrum- “ que enim volumus, & rem ipsam nosse, & “ ejus compotes fieri.: hoc autem ex voto non “ succedet, nisi sciamus, & ex quibus & quo “ modo.” Verbis adeò expressis, atque etiam iteratò hanc partem inculcat, quam tamen ipse non persequitur. Hoc similiter illud est, quod Cicero Catoni juniore, veluti laudem non vulgarem attribuit; quòd scilicet philosophiam amplexus esset non disputandi gratiâ, ut magna pars, sed ita vivendi.

Debuerant certè philosophi, hæc in parte, strenuè & gnaviter inquirere de viribus & energiâ consuetudinis, exercitationis, habitûs, educationis, imitationis, convictûs, amicitiae, librorum, studiorum (abeunt enim studia in mores) & siqua sunt alia. Hæc enim sunt illa (consuetudo præcipuè

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tipuè & habitus) quæ regnant in moralibus. Quo enim magis verum sit, tam virtutes quam vitia in habitu consistere, eo magis philosophis contendendum fuerat, ut normas præscriberent, quomodo hujusmodi habitus fuerint acquirendi, aut amovendi. Plurima enim confici possunt præcepta de prudenti institutione exercitationum animi non minus quam corporis.

It is submitted, whether or no this *desideratum* may not be in some measure supplied by a work of the following kind; supposing it to be drawn up with sufficient abilities, and afterwards made use of with proper diligence and prudence in places designed for the education of youth. It is certainly the *intent* at least of such a book, that by being made part of the daily employment of the scholars, it may encourage in them the practice of good actions, such a practice as may form them by degrees to a lasting habit of religion and virtue.

As an additional argument in favour of this design, it may not be amiss to produce another passage from the same author (*ibid.*) in which he proposes a general method of moral improvement, which in the design of this book is necessarily united with the other particular methods hinted at in the above quotation.

—Quamobrem concludamus hanc partem de culturâ animi cum eo remedio, quod omnium est maxime compendiosum & summarium, & rursus maxime nobile & efficax, quo animus ad virtutem efformetur, & in statu collocetur perfectioni proximo. Hoc est, ut fines vitæ actionumque deliga-

mus, & nobis ipsis proponamus rectos & virtuti congruos; & decretum animi de iis assequendis & obtinendis fixum sit & constans. Si enim hæc duo supponantur, sequetur ut continuò vertat & efformet se animus, unâ operâ, in virtutes omnes. Atque hæc certè est illa operatio, quæ naturæ ipsius opus referat; cum reliquæ, quas diximus, videantur esse solummodo sicut opera manûs. Quemadmodum enim statuarius, quando simulacrum aliquod sculpsit aut incidit, illius solummodo partis figuram exprimit, circa quam manus est occupata, non autem cæterarum (veluti si faciem efformet, corpus reliquum rude permanet & informe saxum, donec ad illud quoque pervenerit) e contrâ verò natura, quando florem molitur aut animal, rudimenta partium omnium simul parit & producit: Eodem modo; Quando virtutes habitu acquiruntur, dum temperantiæ incumbimus, ad fortitudinem, aut reliquas parùm proficimus; Quando autem rectis & honestis finibus nos dedicaverimus penitus & devoverimus, quæcunque fuerit virtus, quam animo nostro commendaverint & imperaverint fines illi, reperiemus nos jamdudum imbutos & prædispositos habilitate & propensione nonnullâ ad eam assequendam & exprimendam. Atque hic possit status ille animi, qui ab Aristotele & Plinio describitur & proponitur. — Verùm hæc profanam ethnicorum jactantiam sapiunt. At *religio vera & sancta fides Christiana rem ipsam petit.*

It may not be improper to add, that the following collection makes a part only of a larger plan of moral institution; and that although the gospel morality may be esteemed abundantly sufficient

cient to lead our minds to religious perfection, yet there are occasions and seasons, when other systems may be made subservient to it, in advancing the same great end.

With this view two other works are preparing for the press. The one is a course of ethical institution exemplified in the life of Socrates from the Greek moralists, particularly Xenophon and Plato. This is in Greek, and intended for lessons in the upper forms.

The other is in English, and is meant to give a moral history of the world, in setting forth the great and beneficent actions of the illustrious men of all ages and nations: *the flower, & honour of the history of Mankind.*

To support the propriety of these aids to the gospel ethics, another quotation from the same great man may not be unseasonable.

Quod si quis objiciat, animorum curationem theologiæ sacræ munus esse, verissimum est quod asserit. Attamen philosophiam moralem in famulitium theologiæ recipi instar ancillæ prudentis, & pedissequæ fidelis quæ ad omnes ejus nutus præsto sit & ministret, quid prohibeat? etenim quemadmodum in psalmo habetur, quod "*oculi ancillæ perpetuò ad manus domine respiciant*" cum tamen minimè dubium sit, quin haud pauca ancillæ judicio & curæ relinquuntur, eodem modo & ethica obsequium theologiæ omnino præstare debet, ejusque præceptis morigera esse, ita tamen ut & ipsa, intra suos limites, haud pauca sana & utilia documenta continere possit.

But that this whole plan of instruction may fully answer the great end proposed, it is to be hoped

that the scholars will on their part give due attention to it, not only while they continue in these places of education, but during the course of their future lives; for certainly the examples of the great and good in all ages, the doctrines of Socrates, and far above all, the doctrines and example of our blessed Lord and Master, should be considered always as deserving their first attention. Amidst the vain and disappointing pursuits in which their worldly business will engage them, these will lend them their aid and support in pursuing that object which alone will never fail. For they should always fix this truth deep in their memories, that as their present education prepares them for their future conduct in this world; so also the whole life of man upon earth in all its changes, and in all its trials, is nothing else than one great uninterrupted course of education, prescribed by the Father of all wisdom and goodness, and qualifying our souls for that eternity which he hath prepared for us.



cially we pray for the good state of the Church; that it may be guided and governed by thy good Spirit, that all who profess and call

**FORM OF
DAILY PRAYER,
TO BE USED**

IN THE

Several Boarding Houses.

Let us pray.

 **UR** Father, which art in heaven; Hal-
lowed be thy Name. Thy kingdom
come. Thy will be done in earth, as it
is in heaven. Give us this day our daily
bread. And forgive us our trespasses, as we for-
give them that trespass against us. And lead us
not into temptation; But deliver us from evil:
For thine is the kingdom, and the power, and the
glory, for ever and ever. *Amen.*

O God the Creator and Preserver of all man-
kind, we humbly beseech thee for all
forts and conditions of men, that thou wouldest
be pleased to make thy ways known unto them;
thy

Ⓡ

X *Form of daily PRAYER.*

thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate, that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

A Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men; We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy

Form of daily PRAYER.

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Holy Ghost be all honour and glory, world without end. *Amen.*

After this may be read one of the lessons in the following book, with the collect or collects appertaining to it; the reader beginning with the first lesson of the first book, and going on regularly. It is left to the discretion of the several Ushers whether they will chuse to omit any of the lessons in the poetical part on account of their length, or any other considerations.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us, in our Saviour Jesus Christ. *Amen.*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts; that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy,
that

that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's Sake our Lord.
Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

THE
PRINCIPAL SUBJECTS
OF THESE
FOUR BOOKS.

Ist Book. Beneficence.	III. Fortitude.
II. Book. Piety and other Virtues.	IV. Rewards of these Virtues, or Eternity.

Ταῦτα ὑποβιβασμένος, καλὸς ἐστὶ διακονὸς Ἰησοῦ Χριστοῦ, ἐντρέφομενός τοις λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολυθηκας—Παραγγέλλε ταῦτα, καὶ διδάσκει. Τύπος γίνε τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστρέφῃ, ἐν ἀγαπῇ, ἐν ἀγνείᾳ—Προσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμελεῖς τὸ ἐν σοὶ χάρισμά σου, ὃ ἐδόθη σοί.—Ταῦτα μελέτα, ἐν τέλοισι ἰσθί. Ἵνα σὺ ἡ προκοπὴ φανερά ᾖ ἐν πάσιν.—Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ. Ἐπιμενε αὐτοῖς. Τέλο γὰρ ποίων, καὶ σεαυτὸν σώσεις, καὶ τὰς ἀκροῦντάς σε·
Ἐπισ. πρὸς Τιμόθ.

Ἵμεῖς δὲ, τέκνα ἀγαπήτα καὶ ἐπιποθήτα, Χάρα καὶ Στεφάνος μὲ, ἔτω σῆκαίτε ἐν Κυρίῳ, ἀγαπήσοι. Ἄε μαθετέ παρ' ἐμοί, ταῦτα πρᾶσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἐσται μεθ' ὑμῶν· Ἡ εἰρήνη τῷ Θεῷ, ἡ ὑπερ-

ὑπερχεσα πάντα νυν, Φερησει τας καρδιας ὑμων,
και τα νοηματα· Ἰνα γενησθε αμεμπτοι και ακεραιοι,
τεκνα Θεοῦ αμωμητα εν μεσω γενεας σκολιας και
διεσραμμενης· εν οἷς φαινεσθε ὡς φωστῆρες εν κοσμῳ
λογον ζωης επεχοντες·

Επισ. προς Φιλipp.

Deus potentiae ! Deus misericordiarum !
Qui de caelo contemplaris filios hominum ;
Qui das sapientiam simplici,
Et robur infirmo ;
Despice de sede domicilii tui,
Et vitis hujus curam suscipe !
Propaginem hanc tibi confirmes !
Et germen hoc tua plantet dextera !
Esto, sicut ros, illi : & radices aget :
Aget ex omni parte furculos :
Germinabit in morem lilii ;
Eritque decus ejus, instar oleæ,
Et odor illius, velut odor Libani.

Principal



Principal Contents of BOOK THE FIRST.

- | | | |
|---|---|--|
| 1st and 2d Lessons. Incarnation
and birth of our Saviour.— | } | Subject of the Collects,
Humility as to birth
and fortune. |
| 3d. ——— Simeon's prayer. ——— | | Prayer; that we may so
direct our studies, that
we may live the life
of the righteous, and
that our latter end
may be like his. |
| 4th. Jesus, his attention to the
doctors, and submission to his
parents. ——— | } | Education and filial
duty. |
| 5th. Jesus beginneth his instruc-
tions to mankind; declaring the
gracious purposes of his mi-
nisty and doctrine. ——— | | Prayer; that we may
be so happy as always
to order our lives by
his instructions. |
| 6th. The compassion and benefi-
cence of Christ to the afflicted. | } | The subjects of the
Collects to these six
lessons, are prayers,
that we by the grace
of God may learn to
be kind and benevo-
lent, and to imitate all
these different exam-
ples of the goodness of
Christ. |
| 7th. The extensiveness of his in-
defatigable beneficence. | | |
| 8th. Jesus conceals many of his
beneficent actions. | | |
| 9th. Does good, both in private
and in publick. | | |
| 10th. Does good to many on the
Sabbath day, keeping that day
not indeed in superstition, but
in true holiness and beneficence. | | |
| 11th. Feeds the multitudes, and
thinks not of indulging his own
appetites. | | |

12th. Jesus declares the two principal duties to be the love of God and the love of man ; and informs his disciples what great rewards are prepared by the goodness of God, for these virtues in this world, and in that which is to come.

N. B. The subject of this Collect, and of all the following ones in this book, is prayer to God, that we may be assisted by his Grace to study and practise all the doctrines of benevolence, which Christ hath taught us.

13th. Rewards of charity at the last day, and punishments for the want of it.

14th. Beneficence not to be confined to our neighbours and countrymen ; but to be extended as much as possible to all men of all religions,

15th }
and } ——— And of all countries.

16th }

17th. Beneficence even to our enemies and persecutors.

18th. Duty of mutual forgiveness of each other.

19th. Particular duties of benevolence and beneficence to our parents.

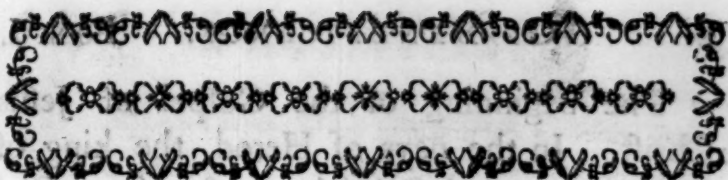
20th }

21st } Duties of friendship.

22d }

23d. Duty to our country.

Whatsoever ye would desire that men should do unto you, do ye even so unto them.



BOOK I,

OR

BENEFICENCE.

LESSON I.

OD, who at sundry times and in divers manners spake unto mankind by the prophets, hath also spoken unto us by his Son: for when the fulness of time was come, he sent forth his Son to be the Saviour of the world. This was he, even Jesus Christ our Lord, who came forth from God, being the brightness of his glory, and the express image of his person. He came down from heaven, and dwelt among us. He humbled himself also, and was made in the likeness of man. He took upon himself the form, even of a servant; to leave us an example, that the same humility of mind might be in us, which was also in him.

B

The

The beginning of the Gospel of Jesus Christ. In the days of Herod, the king of Judea, the angel Gabriel was sent from God unto a city of Galilee named Nazareth to a virgin espoused to a just man whose name was Joseph (by occupation a carpenter,) and the virgin's name was Mary. And the angel came unto her and said, Hail thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be, and the angel said unto her, Fear not, Mary, for thou hast found favour with God: and behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the Son of the Highest, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end: and Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden; for behold from henceforth all generations shall call me blessed; for he that is mighty hath done to me great things, and

and holy is his name! And his mercy is on them that fear him from generation to generation; he hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath put down the mighty from their seats, and exalted them of low degree.

COLLECT.

O Thou, in whose sight the whole race of men, whether high or low, rich or poor, are all equal; and no difference but that which is made by virtue; sin being their only baseness, and holiness their only honour! thou, by whose providence our Lord Jesus Christ came from the glory of heaven into this world as the Son, not of rich and powerful parents, but of poor artificers, the righteous Joseph, and the pious Mary! O thou, great Creator and Father of all mankind, give us grace, that we may never despise any one for his poverty!

Give us the wisdom to learn, that the poor are often raised by thee from the dust, and the rich and powerful families brought low! that the children of the poor do often

by their virtue and industry, and by the assistance of thy grace, become the greatest honour and blessing to their country; while the children of the rich degrade themselves by their idleness, pride, and vice; become useless, hurtful, and contemptible in the world; and hateful in thy sight!

Grant, O Lord, that, whatever our birth and condition may be, ~~we~~ we may always remember, that our greatest honour will always consist in our goodness, our beneficence, and piety: that these virtues ennoble the lowest condition in life, and add true dignity to the highest. Grant this, through the same Jesus Christ. Amen.



LESSON II.

THE birth of Jesus was in this wise. It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife, being great with

with child. And so it was, that while they were there, the days were accomplished that she should be delivered, and she brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings, of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men!

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste,

and found Mary and Joseph, and the babe lying in a manger.

COLLECT.

Almighty God, who, of thy tender love towards man, hast sent our Lord Jesus Christ, to take upon him our flesh, and to be born in the lowest state of poverty and indigence; that all mankind should follow the example of his great humility; mercifully grant, that we may never be proud of any of the pomps and vanities of this world; of the nobility of birth, or splendor of riches: nor (if by thy wisdom born in a low estate) be ever ashamed or dejected at a condition which our Saviour himself accepted and honoured; but may always imitate his humility in this life, so that we may be made partakers of his glorious kingdom in heaven, where, after all his humiliations from the manger to the cross, he now sitteth, crowned with supreme glory at thy right hand, for ever and ever. Amen.

LESSON III.

¶ ¶ ¶ ¶ ¶ WHEN the days of purification of
¶ W ¶ Mary, according to the law of
¶ ¶ ¶ ¶ Moses, were accomplished, they brought the child to Jerusalem to present him to the Lord. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

And there was one Anna a prophetess the daughter of Phanuel of the tribe of Aser ; she was of great age, and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years : which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And behold there was a man in Jerusalem, whose name was Simeon ; and the same was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, and he came by the spirit into the temple : and when the

parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word! For mine eyes have seen thy salvation: which thou hast prepared before the face of all people: a light to lighten the Gentiles, and to be the glory of thy people Israel.

COLLECT:

O Thou, by whose providence the Gospel was first preached to thy people Israel, and from thence widely spread through the different climates of the world, that it might be a light to enlighten all, and might give knowledge of salvation to both the most barbarous and the wisest nations of mankind; O heavenly Father, assist us continually with thy wisdom, in the study of these holy Scriptures!

Grant, by thy grace, that we may pass our lives from our childhood to our old age in such study of them, as may not be unfruitful in good works! and that we may at last, like the pious Simeon, depart in peace; and welcome death with his serenity and joy!

Grant, that we may diligently study the writings of all those, who have been at any time,

time, and in any manner, thy great and holy instruments in teaching virtue to mankind ! but above all, direct and assist us, we beseech thee, with thy wisdom and grace in the study of the precepts of our blessed master Jesus Christ, and his holy disciples ; from these, let us learn the greatest degrees of charity and piety ; let us strengthen our minds, and have the firmest assurance of eternal life, and obtain all other benefits of this his blessed Gospel. Amen.



LESSON IV.

THE child Jesus grew, and waxed
T strong in spirit, filled with wisdom,
and the grace of God was upon
him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old they went up to Jerusalem, after the custom of the feast, and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother supposing him to have been in the company went a day's journey ; and they sought him amongst their kinsfolks and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee. And he said unto them, how is it that ye sought me? wist ye not that I must be about my Father's business?

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept and pondered all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

COLLECT.

O God of all wisdom, who hast given our Lord Jesus Christ to be an example to us of godly life; give us grace, we beseech thee, that we, like him, may be always subject and submissive to our parents; and when they are absent, to our teachers and instructors;
modest

modest in enquiring, and attentive in hearing and remembring their instructions !

Above all, grant that thy grace, O heavenly Father, may be upon us continually, that we may consecrate our early years to thy holy business, and that, as we grow in age and stature, so we may every day increase in virtue, and charity, and piety, and in favour both with God and man !

O Grant, that both by our words and actions we may daily add more and more comfort to our parents ! grant, that they may live long time with us ; and that when the time of their dissolution cometh, they may depart in peace ; seeing with their dying eyes, and pondering in their hearts, how constant and persevering we have been in thy business, and in rendering ourselves to the utmost of our power an honour to our family, and a blessing to all mankind !

Grant this, through the same Jesus Christ our Lord. Amen.

LESSON V.

JESUS began to be about thirty years of age: and leaving Nazareth, he came and dwelt in Galilee, upon the sea coast, in the borders of Zebulon and Napthali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: *The land of Zebulon and the land of Napthali, by the way of the sea, Galilee of the Gentiles; these people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is risen up.* From that time Jesus began to preach: and he went about all Galilee, teaching in the synagogues and preaching the Gospel; and at the same time healing all manner of sickness, and all manner of disease among the people.

And he came down to Capernaum, (a city in that country) and taught them on the Sabbath days, and the people were astonished at his doctrine (for his word was with power) and they came, and stayed him that he should not depart from them: but he said unto them, I must preach the Gospel to other cities also: for therefore am I sent. And he went again and preached in the other synagogues of Galilee, being glorified of all.

And

And Jesus returned to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read: and there was delivered unto him the book of the prophet Isaiah, and when he had opened the book, he found the place, where it was thus written—The Spirit of the Lord is upon me: for he hath sent me to recover sight to the blind, and to heal all the broken hearted: he hath anointed me to preach the Gospel.

And he closed the book, and gave it again to the minister, and sat down: and the eyes of all those that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled! and all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

Jesus said unto his disciples: Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest for your souls! for my yoke is easy, and my burden is light.

COLLECT.

O God, the giver of all wisdom, who hast sent our Lord Jesus Christ to preach the Gospel to mankind with so much power and authority, and at the same time in so amiable and gracious a manner, grant by thy grace that we may with all meekness attend to his words, and order our lives by his instructions; so as becometh the disciples of such a master.

Above all, give us, O heavenly Father, the wisdom to learn that thy commandments, though light and easy even at the first to those who learn them in their early youth, will by practice, custom, and perseverance, and by thy continual grace, become lighter and easier every day! Let us learn that universal obedience to thy holy laws is the greatest treasure that can be possessed by any human heart; that it will bring to us wisdom, and unblemished glory; peace and joy; pure pleasures, the truest liberty, and the greatest happiness; all these even in this life; and in the world to come, eternal rest!

Grant this, through the same Jesus Christ our Lord!

Grant

LESSON VI.

 E S U S arose out of the synagogue, and entered into Simon's house, and Simon's wife's mother was taken with a great fever; and they besought Jesus for her: and he stood over her, and rebuked the fever; and it left her, and immediately she arose, and ministered unto them.

And there was a certain nobleman, whose son was sick at Capernaum, and he went unto Jesus, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word, which Jesus had spoken, and he went his way, and as he was now going down, his servants met him, and told him; saying, Thy son liveth. Then enquired he of them, the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him: so the father knew, that it was at the same hour, in which Jesus said unto him, Thy son liveth, and he himself believed, and his whole house.

And

And Jesus came to Jericho, and as he went out of that town with his disciples, a great number of people followed him: and behold two blind men (one of them Bartemeus, the son of Timæus) sat by the wayside begging: and when they heard that Jesus of Nazareth passed by, they began to cry out, saying; Have mercy on us, O Lord! Jesus, thou son of David, have mercy on us! and the multitude rebuked them, and charged them, that they should hold their peace. But they cried out the more a great deal, saying; Have mercy on us, O son of David!—Jesus had compassion on them, and stood still, and commanded them to be called unto him. And they called the blind men, saying unto them; Be of good comfort: rise, he calleth you.—And they came to Jesus. Jesus then saith unto them, What will ye, that I shall do unto you? The blind men answered, Lord! that our eyes may be opened, that we may receive our sight. And Jesus had compassion on them, and touched their eyes, and said unto them, Go your way, your faith hath made ye whole: and immediately their eyes received sight, and they followed Jesus in the way.

COLLECT.

O most merciful God, by whose benevolent providence our Lord Jesus Christ came into this world, and went about, having compassion of the afflicted, and daily doing good, in order that we might learn to follow the example of so great beneficence; O pour upon us thy grace, that we, like him, may never suffer one day of our lives to pass away, without having performed in it some one good and kind action!

Grant, we beseech thee, that as our blessed master constantly employed his divine power, in doing good to the sick, the miserable, and the afflicted, and in spreading the blessings of health and happiness all around him; so we may employ all the natural means in our power, our industry, our time, our substance, our knowledge and skill, all to the same most great and glorious purpose. Grant this, O Lord, through the same Jesus Christ. Amen.

LESSON VII.

✱✱✱ I came to pass, that Jesus went
✱✱✱ into a city called Nain; and
✱✱✱ many of his disciples went with
him, and much people. Now when
he came nigh to the gate of the city,
behold, there was a dead man carried
out, the only son of his mother, and she was
a widow: and much people of the city was
with her. And when the Lord saw her, he
had compassion on her, and said unto her,
Weep not. And he came and touched the
bier (and they that bare him stood still)
and he said, Young man, I say unto thee,
Arise. And he that was dead, sat up, and
began to speak: and he delivered him to his
mother. And there came a fear on all: and
they glorified God, saying, That a great pro-
phet is risen up among us; and that God hath
visited his people.

And Jesus departed from thence, and came
nigh unto the sea of Galilee, and went up into
a mountain, and sat down there. And great
multitudes came unto him, having with them
those that were lame, blind, dumb, maimed,
and many others, and cast them down at
Jesus's feet, and he healed them: insomuch
that

that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

And this rumour of him went forth throughout all Judea, and throughout all the region round about, and the disciples of John shewed him all these things. And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? When the men were come unto him, they said, John Baptist hath sent unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things you have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the Gospel is preached.

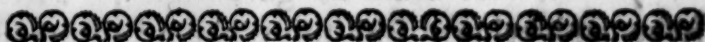
COLLECT.

Give us grace, O Lord, to copy in our own life and actions the infinite indefatigable beneficence and compassion of Christ: making this our chief pleasure, our principal

glory, that in the course of our lives multitudes may, by our assistance, be relieved in all their various distresses and afflictions.

Grant by thy grace, that even in these our early years we may be constantly employed in endeavouring to do all the good in our power ! and as we grow up to a more mature age, do thou, O giver of all wisdom, continually assist us in forming, and make us vigorous, unwearied, and intrepid in executing the most noble and extensive schemes of publick, private and domestick usefulness, and beneficence.

Grant this, O heavenly Father, we most humbly beseech thee, through the same Jesus Christ our Lord. Amen.



LESSON VIII.

JESUS saith unto his disciples,
J Take heed that ye do not your
J alms before men to be seen of
 them, otherwise ye have no reward of your
 Father, which is in heaven. Therefore
 when thou doest thine alms, do not sound
 a trumpet before thee, as the hypocrites
 do in the synagogues, and in the streets,
 that

that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret: and thy Father, who seeth in secret, himself shall reward thee openly.

Jesus cometh to Bethsaida, and they bring a blind man, and besought him to touch him; and he took the blind man by the hand, and led him out of the town: and when he had put his hand on him, he asked him, if he saw ought. And he looked up, and said, I see men as trees walking: after that Jesus put his hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly. And Jesus sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Jesus departed, and two other blind men followed him, crying and saying, Thou Son of David, have mercy upon us! And he went into a house, and the blind men came to him; and Jesus saith unto them, Believe ye, that I am able to do this? They say unto him, Yea Lord. Then touched he their eyes, saying, According to your faith, be it unto you; and their eyes were opened; and Jesus straightly charged them, saying, See that no

man know it. But they, when they were departed, spread abroad his fame in all that country.

They bring unto Jesus one that was deaf, and had an impediment in his speech, and they beseeched him to put his hands upon him, and Jesus took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, and looking up to heaven, he sighed, and said unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And Jesus charged them that they should tell no man. But the more he charged them, so much the more a great deal they published it, and they were beyond measure astonished, saying; He hath done all things well. He maketh both the deaf to hear, and the dumb to speak.

COLLECT.

Give us grace, O Lord, that we may learn that the glory of heaven infinitely outweighs all the applause of men here on earth; and that how secretly soever our virtues may be performed (after the doctrine and example of Christ, who frequently concealed many of his beneficent and pious actions) yet thou, our heavenly

heavenly Father, seest them, and wilt not fail to publish, honour, and reward them most openly before the face of all men, and all the holy angels.

Grant us, O Lord, to attain to this the greatest of all honours, through the same Jesus Christ our blessed Master and Saviour. Amen.

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LESSON IX.

HE H O L D there came a man full of leprosy unto Jesus, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean; and Jesus put forth his hand, and touched him, saying, I will, Be thou clean, and immediately his leprosy was cleansed; and Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

Then cometh unto Jesus, one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hand on her, that she may be healed, and she shall live! and Jesus went

with him. And much people followed him, and thronged.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse; when she heard of Jesus, came in the press behind, and touched his garment (For she said, If I may touch but his clothes, I shall be whole) and straightway the fountain of her blood was dried up, and she felt in her body, that she was healed of that plague. But Jesus immediately knowing, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee; and sayest thou, Who touched me? But Jesus looked round about to see her that had done this thing. The woman then fearing and trembling knowing what was done in her, came and fell down before him, and told him all the truth: and he said unto her, Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house a certain which said; Thy daughter is dead, why troublest thou the Master any further?

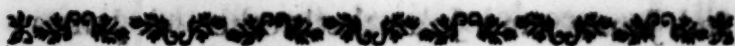
As

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter and James, and John the brother of James; and he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly, and when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying, and he took her by the hand, and said unto her, Tabitha cumi, which being interpreted is, Damsel, I say unto thee, Arise, and straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment, and he charged them straightly, that no man should know it.

COLLECT.

Assist us with thy grace, O God, that we may imitate the example of our blessed master Jesus Christ, who was continually employed in doing good, both in publick and in private: chusing as much as possible to conceal his beneficent actions, but not declining to do good in the most publick manner, whenever
thy

thy glory and the benefit of mankind required it. Grant this, O God, through the same Jesus Christ. Amen.



LESSON X.

JESUS was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight and glorified God. And the ruler of the synagogue answered with indignation because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering. And ought not this woman, being a daughter of Abra-

Abraham, whom satan hath bound, lo, these eighteen years, he loosed from this bond on the Sabbath day? and when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

And it came to pass, as he went into the house of one of the chief pharisees to eat bread on the Sabbath day, that they watched him, and behold there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and pharisees, saying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him and healed him and let him go: and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day, and they could not answer him to those things.

And when he was departed thence, he went into their synagogue. And behold there was a man which had his hand withered: and they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

out? how much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole like as the other.

COLLECT I.

O God, who art the author and giver of all wisdom, and virtue, preserve us, we beseech thee, from superstition. Let us learn, that true religion is this, to love thee with all our mind, to do as much good as we can at all times to our fellow creatures, and to keep ourselves pure and unspotted from the world. Increase in us, we beseech thee, this true religion, and defend us from all the mischiefs of an ignorant and misguided zeal. Grant this, O God, through our Lord Jesus Christ. Amen.

COLLECT II.

Give us the grace, O Lord, to keep the Sabbath day, not indeed with superstition, but always with true sanctity. Six days let us labour, and do all our works, both such as regard this world, and that which is to come: but the seventh day, let us rest from worldly labours; let us by thy grace, always reserve it entirely for the concerns of eternity! Let us keep it not in idleness, but in holy and heavenly

heavenly industry; in all the most eminent works of charity and of piety! even as the glorious company of angels and archangels (free from such labours and cares, as are appointed for man upon earth) keep their perpetual Sabbath in thy heavenly temple; celebrating and adoring thy glory and goodness; doing thy pleasure; and ministring by thy command for the good of men.

Grant, that by thus keeping thy Sabbaths here on earth, we may prepare our souls for those heavenly mansions; grant this, we beseech thee, through our Lord Jesus Christ. Amen.

LESSON XI.

JESUS went about teaching in the synagogues, and preaching the Gospel, and healing all manner of sickness, and all manner of disease among the people, and his fame went throughout all Syria; and they brought unto him all sick people, that were taken with diverse diseases and torments, and those that were lunatick, and those that were possessed with unclean spirits, and those that had the palsy, and he healed them. And the people ran throughout that whole region round about, and

and carried about in beds, those that were sick, where they heard that Jesus was: and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him, that they might touch, if it were but the border of his garment, and as many as touched, were made whole.

And again Jesus went forth with the multitudes and healed their sick.—And in those days the multitudes being very great, and having nothing to eat, Jesus called his disciples, and saith unto them, I have compassion on the multitude, because they have been with me now three days, and have nothing to eat. I will not send them away fasting, lest they faint by the way. His disciples answered him, From whence can those men be here satisfied with bread? send them away, that they may go into the villages, and buy themselves victuals. Jesus said, If I send them away fasting to their own houses, they will faint by the way, for many came from far. They need not depart. How many loaves have ye here? they say unto him we have but seven barley loaves and a few fishes. Jesus said, bring them hither to me; and he commanded the multitude to set down on the grass; and he took the loaves and fishes, and
looking

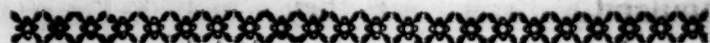
looking up to heaven, he blessed and brake, and gave them to his disciples to set before the people. And they did all eat and were filled, and they that had eaten were above four thousand.

And at another time the disciples of Jesus prayed him, saying: Master, eat. But he said unto them I have meat to eat, that ye know not of. Therefore said the disciples, one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work!

COLLECT.

O God, by whose spirit our Lord Jesus Christ, thus compassionated all those that were in sickness and in misery; and exerted his divine power, not ever to indulge his own appetites, but to feed multitudes, that were fainting with hunger; inspire us, we beseech thee, with thy grace, that we may learn to imitate this blessed example! Grant, that we may never be too anxious about our own interests and pleasures, but may always be ready, and ardently desirous to do thy will by relieving to the utmost of our abilities the miseries of those that are in distress! Give us, O God, this

this most glorious, most happy disposition! Grant, that the same mind may be in us, which was in our Lord Jesus Christ! Amen.



LESSON XII.

JESUS returned into Judea—And one of the scribes came, and asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and the great commandment. And the second is like: namely this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these. And the scribe said unto him, Well, master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered

answered discreetly, he said unto him, Thou art not far from the kingdom of God.

Jesus said unto his disciples, Blessed, I say unto you, are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the peace makers: for they shall be called the children of God. Blessed are the merciful, for they shall obtain mercy.

Be merciful after thy power: if thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little. For who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? Have pity on the poor! with such sacrifices God is well pleased. Thou shalt be blessed. The poor; the maimed; the lame; the blind: these cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

COLLECT.

O heavenly Father! author and giver of all our happiness; our perpetual preserver, and unwearied bountiful benefactor; we most humbly beseech thee, that a deep sense of all thy stupendous goodness to us, may ever remain on our hearts! Let us love; and rejoice in thee, as our Father, with all our soul, and with all our strength!

D

Grant,

Grant, that we may, by thy grace, chearfully perform all our duties to thee, and to our neighbour ; and so, by thy mercy, attain those great rewards of piety and charity, which thy bounteous hand hath prepared for thy good and faithful servants, either in this world, or in that which is to come !

Grant this, O heavenly Father, we beseech thee, through the same Jesus Christ, our Lord ! Amen.



LESSON XIII.

VERILY verily I say unto you,
 V the hour is coming, when the
 dead shall hear the voice of the
 Son of God: and they that hear shall live.
 Marvel not at this: for the hour is coming,
 in which all that are in the graves shall
 hear his voice, and shall come forth ; they
 that have done good, unto the resurrection
 of life, and they that have done evil unto
 the resurrection of damnation.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations ; and he shall separate them one from another. Then shall the king say unto them on his right

right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye cloathed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger and took thee in? or naked and cloathed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye cloathed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison,

and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

COLLECT.

O God, who by this scripture teachest us, that all our doings without charity are nothing worth, send thy holy Spirit, we most humbly beseech thee; and pour into our hearts that most excellent virtue!

Grant, that at the last day, when we shall be called to render an account of our works, we may by thy mercy have no reason to fear that dreadful sentence, which shall then be pronounced against the uncharitable, but be found among the number of those who shall be thus admitted into life eternal through the grace of our Lord Jesus Christ. Amen.



LESSON XIV.

BEHOLD a certain lawyer stood up, and tempted Jesus, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written

written in the Law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt answered right; this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

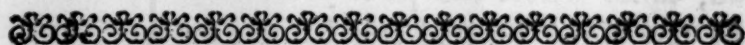
And Jeſus anſwering, ſaid, A certain man being a Jew went down from Jeruſalem to Jericho, and fell among thieves, which ſtrip- ped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Jewiſh prieſt that way; and when he ſaw him he paſſed by on the other ſide. And likewiſe a Jewiſh levite; when he was at the place, came and looked on him and paſſed by on the other ſide. But a certain Samaritan, (now the Samaritans and Jews had no dealing with each other,) as he journeyed, came where the poor Jew was, and when he ſaw him, he had compaſſion on him, and went to him and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that

shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

COLLECT.

Give us grace, O God, that we may cultivate in our hearts a love and benevolence, not only for our near neighbours, acquaintance and countrymen, but for all mankind: such a love as no national animosities, or religious differences may extinguish, or even abate.

May we strive to the fullest of our power to make all whom we can happy, following the example of this good Samaritan, and obeying the commands of Jesus Christ our Lord! who himself went about daily doing good both to Jews and Heathens, and who at last poured forth his soul unto death, that he might save not only thy people Israel, but all the Gentiles also, to the ends of the earth, who sat in darkness and in ignorance of Thee, their God. Amen.



LESSON XV.



ESUS went out of Jewry and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan (who was a stranger and an heathen)

then) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

And it came to pass that from thence as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lift up their voices, and said, Jesus, master, have mercy on us! and when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw, that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were
D 4 there

there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

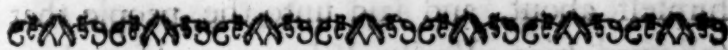
COLLECT I.

Grant, O Lord, that we may learn to imitate the example of our Lord Jesus Christ, who though of the house of Israel; yet confined not his love and beneficence to that nation only; but honour'd and rewarded the faith, and gratitude, which he observ'd in strangers and foreigners. Grant that we may truly love our own country, but that we on the other hand may never be blind to see, nor slow to imitate the virtues of other nations. Grant this, O Lord, through the same Jesus Christ our Lord. Amen.

COLLECT II.

Give us, O Lord, the grace to imitate the gratitude of the Samaritan in this Gospel. Let us love frequently to recollect to whom and for what benefits we are obliged. Let us be grateful to our parents, for all their love and care of us: let us be grateful to our teachers,

teachers, and let this our gratitude to them increase every day, as we become every day more and more sensible of the value of a good education. Above all, let us be grateful to Thee, O God, our creator and preserver, and let not our souls ever forget all thy benefits. Grant this, we beseech Thee, through Jesus Christ. Amen.



LESSON XVI.

THE servant of a certain centurion (a Roman officer) was sick and ready to die. And when the centurion heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto

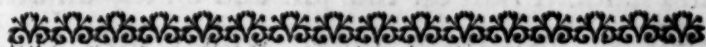
unto thee : but say thou a word, and my servant shall be healed. For I am, also a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth : and to another, Come, and he cometh : and to my servant, Do this, and he doeth it : say thou therefore the word only, and he shall in like manner be healed.—When Jesus heard these things he marvelled at him, and turned himself about, and said unto the people that followed him, Verily I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven, but the children of the kingdom of Judea (which are wicked) shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

COLLECT.

O thou great universal parent, who hast made of one blood all the different nations of mankind, impart to us some portion of that infinite love, which thou bearest to them
all !

all! However different other nations may be from us, or however distant, let us, after the blessed doctrine and example of Christ, learn to love them all as our brethren!

Grant, we beseech thee, through thy grace, that this most divine love may never be erased from our minds! that we may never forget that solemn and awful scene of the last day, the day of thy universal judgment; when all the dead, both small and great, of all kindreds, and people, and tongues, from the east and from the west, and from all the face of the earth, shall stand assembled before the throne of thy glory! when all difference of nation and language shall be done away, and no distinction remain; but that which vice, and sin; virtue and holiness shall make for ever, and for ever! Grant this through the same Jesus Christ. Amen.



LESSON XVII.



It came to pass, when the time drew near that Jesus should die, he stedfastly set his face to go to Jerusalem, where he was to suffer.—And he sent messengers before him, and they went and

and entered into a village of the Samaritans to make ready for him: But the people of the village would not receive him. When his disciples, James and John saw this, they said, Lord, wilt thou that we command fire from heaven, and consume them? but Jesus turned about, and rebuked them, saying, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Ye have heard indeed, that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. —If ye love them only, which love you, what reward have you deserved? Do not even the publicans the same? And if you do good to your brethren only, what do you more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

COLLECT.

O heavenly Father, the perfection of all goodness, and mercy, grant, that we may be so transformed in our hearts, as to make always thy mercy our pattern! enable us, we beseech thee, to allay all our turbulent and angry passions, that being inspired by thy divine Spirit we may abhor all malevolence, and cruelty, all rancour and malice, and all desires of revenge!

By the assistance of thy heavenly wisdom, let us learn that this holy mildness, this divine forgiveness, is consistent with the greatest magnanimity, and the truest fortitude! let us observe, that our Lord, at the very time that he was thus gentle to his enemies, was setting stedfastly his face, to go to Jerusalem, where he knew, that certain death attended him; and where he sealed this his blessed doctrine, with his most precious blood; praying to thee for his murderers, in the very hour of the sharpness of death!

May we follow these his doctrines, and this his example! may we always behave with this his magnanimity and meekness; whatever kind of life or of death thou in thy infinite wisdom mayest have prepared for us!

us! may we shew our magnanimity by endeavouring to save men's lives, not by destroying them!



LESSON XVIII.

F ye forgive men their trespasses, I your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had began to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all: then the lord of that servant was moved with com-

compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt; so when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

COLLECT.

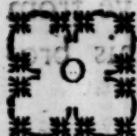
Grant, O God, that no offences of our neighbour may ever be able to extinguish our love to him. But that we may always be meek and humble, long-suffering, and forgiving, even as we hope that thou wilt forgive and receive us into thy favour and love.

Grant, we beseech thee, O King of heaven, that we miserable sinners may always remember how many of thy blessings are still poured out upon us, after the innumerable offences, which we have committed against thy divine majesty.

Grant this, we beseech thee, through the same Jesus Christ. Amen.

XIX.

COLLECT.

 **G**OD, who has taught us to extend our love to all that are in distress, to strangers, and to foreigners, and even to our enemies, give us grace to practise that great duty in its fullest extent. But let us at the same time remember, that there are others

others who have a nearer and superior claim to our most diligent and tender care; our parents, and relations; our friends, and our country.

Grant this, we most humbly beseech thee, through the same Jesus Christ our Lord.

L E S S O N,

There came to Jesus scribes and pharisees, which were of Jerusalem: but he answered and said unto them, Why do you transgress the commandment of God by your tradition? for God commanded, saying, Honour thy father and thy mother; and he that curseth his father or his mother, let him die the death. But ye say, If a man shall say to his father or his mother, It is Corban (that is, a gift appropriated to some charitable or religious use) by whatsoever thou mightest be profited by me; he shall be free: and ye suffer him no more to do ought for his father or his mother; making the word of God of no effect through your tradition.

And Jesus went on and came to Bethany, where Lazarus dwelt, and Martha, and Mary his sisters. There they made him a supper. Martha served, but Mary took a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment; then said some

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of

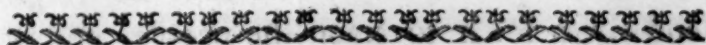
of those that sat at meat with him, Why was this waste of ointment made? why was it not rather sold, (which it might have been) for three hundred pence, and given to the poor? but Jesus said, Why murmur ye against her? let her alone, against the day of my burial hath she kept this. For the poor you will have always with you, but me ye have not always.

COLLECT.

Give us grace, O Lord, that we may always honour and love our parents, let us never think of excusing our neglect of our duty to them, by pretending that we are charitable to the poor, and observant of other religious duties. Let us learn that our parents have the first title to our care and love. Let us always bear to them a sincere affection, and lively gratitude, a willing reverence and submission.

Let us consider that during our whole life we shall always have the poor with us, that we shall have always objects enough for our charity, but our parents we shall not always have. Let us resolve to do them all the good, and bring them all the comfort in all the ways we possibly can, while they are yet with us, before the day of their departure draweth near. Grant this, O Lord, we most earnestly beseech thee,

thee, through the same Jesus Christ our Lord.
Amen.



LESSON XX.

***** JESUS walking by the sea of Galilee, saw two brethren, Simon and Andrew his brother, casting a net into the sea, (for they were fishermen) and he saith unto them, Follow me. And Simon he surnamed Peter, and said unto him, Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets. And he called them, and they immediately left their ship and followed him. And John was the disciple, whom Jesus loved above all.

At another time Jesus seeing Nathanael, (or Bartholomew) coming to him, he saith of him, Behold an Israelite indeed, in whom is no guile: and again passing by, he saw a man, named Matthew, sitting at the receipt of custom, and he saith unto him, Follow me; and he arose, left all, and followed him.

And Jesus called unto him all his disciples, and ordained these, that they should be constantly with him, and that he might send them forth to teach the people, and to have power to heal sicknesses. Now the names of the disciples are these. Simon surnamed Peter, and Andrew, James the son of Zebedee, and John the brother of James, Bartholomew, and Matthew, Thomas, and Philip, James the son of Alpheus, Thaddæus, and Simon the Canaanite. These men Jesus chose to be with him, and he sent them out to preach the Gospel of righteousness, and to heal the sick.

COLLECT.

Give us the wisdom, O Lord, to imitate the example of Christ in the choice of our friends! Let us, by thy grace, chuse such, as are honest and virtuous; stedfast; void of guile and of covetousness! let our friendships be generous and faithful; not founded in mean views of ambition or of avarice!

By the assistance of thy wisdom, let us learn, what ought to be the real and great ends and designs of friendship! Let us learn, that by thy providence, it is useful for the mutual society, help, and comfort, which one friend ought to have of another, both in prosperity,

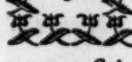
prosperity, and in adversity ! that by the same benevolent providence, it is useful for the benefit of the publick ; that as wicked men, robbers, and traitors league together to injure mankind, so also good and virtuous men by joining together in the league of true friendship, and being supported by thy assistance, may encourage and strengthen one another in doing all kind of good ; both in publick and in private life !

Give us grace, O God of all goodness, to remember always that no friendship is true, but that which is thus founded in virtue ! Give us grace, to follow the example of these first disciples and followers of our Lord, in thus loving one another, and in becoming fellow-labourers for the advancement of thy glory, and the good of mankind !

Grant this, through the grace of the same Jesus Christ, we most humbly beseech thee. Amen.



LESSON XXI.

 ESUS called together his disciples,
 and said unto them. Henceforth I
 call you not servants, I have called
 you friends. Ye are my friends, if ye do

what I command you. He that keepeth my commandments, he it is that loveth me; and he that loveth me shall be loved of my Father which is in heaven; and we will come unto him, and make our abode with him.

And this is the commandment which I give unto you: this is my commandment—That ye love one another. By this shall all men know that ye are my disciples. This thing I command you, that you love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. I am the good shepherd. When the wolf cometh, the hireling fleeth, but the good shepherd giveth his life for the sheep.

I am the true vine, and ye are the branches. I am the vine, and my Father is the husbandman: every branch in me that beareth not fruit, he taketh away, and every branch that is fruitful, he purgeth it; that it may bring forth still more fruit: herein is my Father glorified, that ye bear much fruit of good works.

Abide in me, and I in you: as the branch cannot bear fruit without the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. As the Father hath loved me, so have I loved you. Continue
ye

ye in my love. Ye are the light of the world. A city that is set on a hill cannot be hid : neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

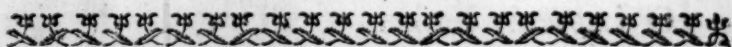
These things spake Jesus unto his disciples, while on earth, and when he knew that his hour was come that he should depart out of this world unto his Father, having loved his disciples that were in the world, he loved them unto the end : and when he was taken up into heaven, he left them not comfortless : he left them his peace : he left them his holy Spirit : he left them an example, that they should follow his steps.

COLLECT.

O heavenly Father of all mankind, give us the wisdom to consider the infinite love and humility of our great Lord and master to his disciples, though of the race of the children of men, and all of poor and low condition in this world ; thus condescending to connect himself with them, as a friend. Let us observe that by thus abiding in them,

he encouraged and purified the divine flame of virtue in their breasts, and raised up that light, which shone with so much splendor before men, and so glorified thy holy name !

Conduct us in our youth by thy wisdom, O Lord, that we may always avoid the deadly contagion of friendship with the vitious, however rich, or powerful ; grant, that we may labour to connect ourselves with the virtuous ; those, whom thou lovest, and with whom even thou abidest ! Grant, that we may be made happy by them in this life, loving, helping, and improving one another in every thing that is laudable, and good ! Grant, that we may continue long in this most happy and holy fellowship, and so be prepared for that eternal felicity, which is at thy right hand, in the glorious mansions of blessed spirits, in the heavenly communion of thy saints !



LESSON XXII.

T came to pass that Lazarus of Bethany (brother of Mary, and of Martha) was sick. Now Jesus loved Lazarus, and Martha, and Mary ; his sisters there-

therefore sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick.

And after two days Jesus saith unto his disciples, Let us go again into Judea, to Bethany; our friend Lazarus sleepeth: Lazarus is dead. Then said Thomas, which is called Didymus, unto his fellow disciples: Let us also go, that we may die with him. And when Jesus came to Bethany, he found that Lazarus was already buried, and laid in his grave four days. But before Jesus was entered into the town, Mary came where he was; and meeting him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have you laid him. They say unto him, Lord, come and see.—Jesus wept.—Then said the Jews, Behold, How he loved him! and some of them said, Could not this man, which opened the eyes of the blind, have even caused, that Lazarus should not have died?

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Then they took away the stone, from the place where the dead
body

body lay, and Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me! And when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead, came forth, bound hand and foot with his shroud; and his face was bound about with a napkin: Jesus saith unto them, Loose him, and let him go.

While Jesus talked to the people, Behold, his mother and his brethren stood without desiring to speak to him. Then one said unto Jesus: Behold, thy mother and thy brethren stand without desiring to speak with thee. But he answered and said, Who is my mother? and who are my brethren? And he stretched forth his hand to his disciples, and said, Behold, my mother, and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

COLLECT.

Give us grace, O Lord, to imitate the adorable character of our Lord Jesus Christ, and to follow the example, which he has thus set us, of true friendship in all its force and all its tenderness!

And

And to that end give us the assistance of thy heavenly Spirit, that we may so sweeten our own tempers, so improve ourselves in virtue, as to become worthy of having good friends; and that then we may endeavour (as our chief honour) to connect ourselves with others of the same good and benevolent dispositions, with those that do thy will, O heavenly Father!

Connected in such friendships as these, give us grace that we may love each other, with what ought to be the greatest love, the love of brothers and of parents! Let us compassionately feel for the misfortunes of each other, as Christ did for the death of Lazarus! Let us endeavour to do each other all the good we can; and above all let us daily endeavour to improve and assist each other in the study and practice of every thing that is virtuous, and acceptable in thy sight! Grant this, O Lord, through the same Jesus Christ. Amen.

LESSON XXIII.

✱✱✱✱ JESUS, when he was come near to
✱✱✱✱ J Jerusalem, sat upon the mount of
✱✱✱✱ Olives over against the temple; and
as some of his disciples spake of the temple,
how it was built, and how it was adorned
with goodly stones and gifts, Jesus answering
said unto them, See ye not these great build-
ings? There shall not be left one stone upon
another, that shall not be cast down.

I indeed go into Jerusalem, and there must
suffer many things of the elders and chief
priests, and scribes, and be killed. Yet weep
not for me, O ye daughters of Jerusalem,
weep for yourselves and for your children;
for behold, the days are coming, in the
which they shall say, Blessed are the barren,
and the wombs that never bare; and the
paps that never gave suck.

And his disciples came and asked him,
Tell us when shall those things be, and what
shall be the sign, when all these things shall
be fulfilled? And Jesus answering, said, Verily
I say unto you, this generation shall not pass
away, till all these things are fulfilled: When
therefore ye shall see Jerusalem compassed
with armies, then know that the desolation
thereof

thereof is nigh. Then let them which are in Judea, flee unto the mountains : and let them which are in the midst of Jerusalem depart out, and let them that are abroad enter not thereinto. For these be the days of vengeance ; then shall be great tribulation, such as was not since the beginning of the world to this time. No nor shall be. Then shall be great distress in this land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.—O Jerusalem, Jerusalem, thou that stonest the prophets, and killest those that are sent unto thee ! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings : and ye would not.

And he came near and beheld the city, and wept over it, saying, O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they

they shall not leave in thee one stone upon another.

COLLECT.

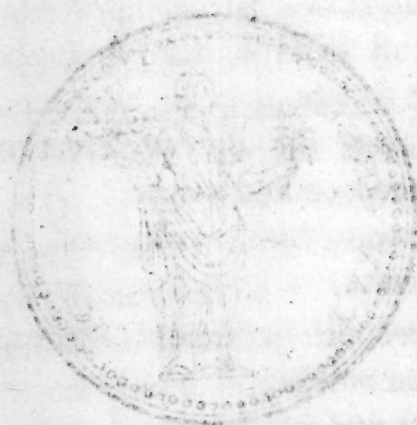
O God, by whose providence our Lord Jesus Christ, in thus lamenting the approaching ruin of Jerusalem, gave a noble proof of his ardent concern and love for his country, endue us, we beseech thee, in like manner with an hearty affection for the nation to which we belong, and a strong industrious zeal for its real welfare.

And may this love of our country be generous and disinterested; Let us, imitating the great Spirit of the same blessed Jesus, love it equally whether we are enriched with possessions in it, or only share its common protection, and its laws: Whether we are honoured and encouraged in it, or share his fate, who (for all his benefits) met with nothing from his countrymen but the greatest neglect and contempt, envy and ingratitude.

But Grant, O Lord, above all, that we may learn, that how much soever we love our country, yet we are never to wish any thing for its advantage which would be injurious or oppressive to other nations, who are all equally thy children and our brethren! imitating in
this

this also our blessed Saviour, who though continually employed in endeavouring to prevent the ruin of his country, and to make it happy by the surest means, the reforming its corruptions and vices; yet never once exerted his power in conferring on it, any thing of (what the Jews then so much desired) sovereignty and empire over other nations. Grant to us always this wisdom, through the same Jesus Christ our Lord. Amen.







BOOK II,

Q R

Of Piety, and other Virtues.

- Piety.
1. Love of God, inculcated from his bounty to us.
 2. The same, from his being our Father, the creator of our bodies and souls.
 3. Obedience to him, as our King.
 4. The same, farther inforced.
 5. Trust in God, for our support in this life.
 6. Prayer, for the preservation of our innocence and virtue.
 7. Hope in him; both now, and to all eternity.
 8. Piety useless, except accompanied by good works.
 9. Best and surest way of producing good works; i. e. by always having good thoughts (good thoughts being the seed of good actions.)
 - 10.—And by keeping our minds free from mistaken notions of *riches, pleasures, and pride.*

F

Riches.

Riches.

11. To be properly industrious, and frugal in gaining and preserving a moderate proportion of them.
12. Not to be desirous of immoderate riches, considering the shortness and uncertainty of our life.
13. Not to be anxious and fearful about gaining the moderate supports of this life: certain of it, by the grace of God.
14. To be most anxious about gaining the treasures in heaven; and to despise all earthly possessions in comparison of them.
15. To keep such an habit of mind, as to be able to quit every possession on earth, for those in heaven.

Pleasure.

True pleasure consists

in temperance.

16. To enjoy the good things of this world, with gratitude and temperance; not to love excess in them, but to learn to love more noble pleasures.
17. The same, inforced.
18. Miserable consequences of excess and luxury, in this world,
19. Much worse, in the next.

Pleasure,

Pleasure.

More pleasure in diligence, than in sloth.

20. Diligence and perseverance recommended in doing all possible good.

21. The same, in improving, as far can be, our several talents; and employing them all in the best manner.

22.—In acting with heartiness, in all our duties.

23. To be most diligent, in things of most importance; that is, our duties.

Pride.

24. Modesty and humility in general, recommended.

25.—Particularly so, in religious matters.

26. True notion of desire of power.

27. True notion of desire of honour.

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BOOK II,

OR

Of Piety, and other Virtues.



LESSON I.

✠✠✠✠ T came to pass; that in the morning,
✠✠✠✠ I ✠✠✠✠ Jesus rising up a great while before
✠✠✠✠ day, went out alone; and departed
into a solitary place; and there prayed. And
Simon Peter, and they that were with him
followed after him; and they found him.
And when he had ceased praying, one of his
disciples said unto him; Lord, teach us also
how to pray!

Jesus said unto his disciples; When thou
prayest, thou shalt not be as the hypocrites
are: for they love to pray standing in the
synagogues, and in the corners of the streets,
that they may be seen of men. But when
thou prayest, enter thou into thy closet; and

when thou hast shut thy door, pray to thy heavenly Father, who is present even in secret. And thy Father, which seeth in secret, shall reward thee openly. Ask of him, and it shall be given you. *Ask not to consume it upon your lusts.*

Be not deceived, my beloved friends. He best knoweth, what things ye have need of: he careth for you: *Every good gift, and every perfect gift is from above; and cometh down from the Father of Wisdom, with whom is no variableness, nor shadow of turning.*

Seek of him and ye shall find. For every one that asketh aright of him, receiveth; and he that seeketh diligently, findeth. For what one man is there among you, who, if his son ask bread of him, will give him a stone? or, if he ask a fish, will he give him a serpent? if ye then, being evil, know how to give good gifts unto your children; how much more shall your Father, which is in heaven, give good things; and (above all good things) his holy Spirit to them that ask him?

COLLECT.

Give us grace, O Lord, never to mix any thing of hypocrisy, or ostentation in our prayers;

prayers; but always to offer up our devotions to thee with the greatest sincerity, and humility of heart!

O thou greatest and best of Beings, who art the wisest, kindest, and most powerful benefactor of mankind; assist us with thy holy Spirit, that we may always think of thee with the most fervent filial gratitude, and reverence! that we may love thee, with all our heart, and with all our soul: with all our mind, and with all our strength!

Assist us with thy wisdom to learn, that as we are greatly obliged to our earthly parents; and ought sincerely to love them; so, in a much greater degree, we ought to love thee, O heavenly Father! For who can declare all the benefits, which thou hast bestowed upon the children of men? or all the blessings which thou in thy infinite wisdom and goodness hast prepared for those that love thee?



LESSON II.



AFTER this manner then pray ye,
Our Father which art in heaven,
hallowed be thy name!

COLLECT.

O thou most kind and beneficent Father of all men; give us grace, that we may learn to behave ourselves to thee, with such love and duty as becometh thy children!

Thou hast created both our bodies and souls! thou hast continually preserved, and brought us up! from thy care and providence, all our former blessings have been received! from thy mercy and favour, all our future are to be hoped for!

We are just now entering into life: we have been born but a few years. Yet our lives will continue in the world to come thousands and thousands of years, to all eternity; and throughout all eternity, thou wilt continue to be our greatest benefactor, far beyond what we can either ask, or can conceive!

O suffer us not, O Lord! Suffer us not, to be ungrateful or forgetful of such infinite benefits! May we never mention thy holy name, without veneration and love! Day by day, morning by morning, may we rejoice to lift up our hearts to thee; and may the words of our thanksgivings, and the meditations

tions of our souls, be always acceptable in thy sight! Amen!



LESSON III.

Thy kingdom come.

COLLECT.

Give us grace, O Lord, that thy kingdom may now come into our hearts! Grant, we beseech thee, that in these our early years thy holy Spirit may sanctify our souls, by preventing and quelling in us all vicious habits and passions, and disposing us always to an entire submission to thy will! As we grow in years, so may we also daily continue and encrease in love and obedience to thee; and never suffer any vice, or root of disobedience to find place in our minds!

Let us learn by thy grace; that, as we ought to pay reverence and obedience to our earthly king, and to the magistrates and laws of our country; so, in a much greater degree, we ought to reverence and obey thee! for, if any king is to be beloved, and willingly obeyed for his care of his people; how much more art thou to be beloved and willingly

ingly obeyed, who art the creator, and supporter of us all; in whom, we all live, move and have our being? if any king is to be feared for his great power; how much more art thou to be feared; who art the almighty, the eternal ruler of the whole universe, far above all thrones and dominions, the great God! To whom be adoration and thanksgiving, obedience and submission for ever and ever! Amen.



LESSON IV.

Thy will be done, in earth as it is in heaven.

COLLECT.

Give us the wisdom, O Lord, to learn; that as in this world men are superior to other animals, so also there are many invisible creatures superior to mankind; many glorious blessed Spirits in heaven, an innumerable company of angels, and archangels. All these exalted glorious orders of spirits place their greatest happiness in praising and adoring thee: these hearken to thy words, and perform thy commands, in all parts of thy infinite

finite dominion ! To do thy will, this is their wisdom ; their happiness ; their glory !

Give us grace, O Lord, to imitate their example ! give us this most glorious ambition to endeavour to do our duty on earth, as they do theirs in heaven ! Let us make this our chief business and delight, while we are on earth ; and after death we most humbly beseech thee to unite us with these blessed spirits, in all their glory and felicity for ever and ever. Amen.



LESSON V.

Give us this day our daily bread.

COLLECT.

O thou, great Creator ; who hast wonderfully formed our bodies out of the dust, and hast given unto us an immortal spirit ; we beseech thee, pour upon us thy grace ; that we may always principally seek, and desire, what may be of benefit to our souls ; and learn to place our chief pleasure in these ! We presume also to pray for what is necessary for our bodies ! Not for luxurious plenty ; not for gluttonous tables ; not for full barns ;

or

or heaps of treasure ; but for our daily bread !

Grant, O Lord, that those among us, who are to gain their livelihood by their industry in their studies and professions, may rely on thy goodness with a submissive hope ; that, if they continue in a course of industry and virtue, thou wilt not fail to encourage them in it by a reasonable support !

Grant also, that those among us who are born to inherit large possessions, may also often think on this certain truth : that, however large their possessions are, they must always receive their daily food from thee as well as the lowest of their servants. Thy hand hath created all men ! Thy hand feedeth all men ! Every day of our lives we all owe our life and food to thee !

Grant us, O Lord, the wisdom deeply to impress and ingrave these thoughts on our hearts ; that so, whatever our condition in this life may be, we may place our whole hope and confidence in thy goodness, through our Lord Jesus Christ. Amen.

LESSON VI.

F

FORGIVE us our trespasses; as we
forgive those, that trespass against
us! And lead us not into tempta-
tion; but deliver us from evil!

COLLECT.

Give us the wisdom, O Lord, to live al-
ways in the world with innocence, and in-
tegrity! O preserve us with thy continual
grace, that we may be never so foolish, as
to turn aside from the happy paths of good-
ness into those of vice and misery!

As for those, who have thus fallen and
degraded themselves, give them the wisdom
of a speedy, sincere reformation; and let
them labour during all their future life, to
make what amends they can for their offen-
ces! Let them learn to be charitable to their
fellow-creatures; to be patient; long-suffer-
ing; forgiving, and merciful to others; as
they hope that thou wilt be forgiving, and
merciful to them.

But for ourselves, we humbly pray; that
we may never fall into this state of guilt and
misery! O let us preserve our innocence,
which will prove the most valuable thing
in

in life to us. O Give us the wisdom ; that we may always avoid all temptations ; or (if we cannot) that we may manfully and determinately, resist them ! knowing this for certain, that temptation to vice, is temptation to misery !

O deliver us from guilt, the greatest of all evils ! O assist us with thy wisdom in all temptations, we most earnestly beseech thee !



LESSON VII.

For thine is the kingdom ; and the power !

COLLECT.

These our humble petitions we are encouraged to offer up unto thee, O our heavenly Father : for thine is the power ! Thou hast formed our bodies, and canst give us every thing that is necessary for their health and growth ; thou hast formed our souls, and canst plant in them in these our early years the seeds of wisdom and virtue ! Thy power ruleth over all !

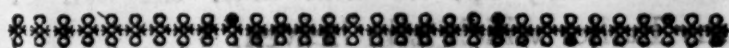
Thine is the glory !

Glory

Glory be to thee, O heavenly Father, for thy wisdom and power and all thy goodness to the children of men!

For ever and ever. Amen.

This is our greatest happiness; that thou our heavenly Father art from everlasting to everlasting! our earthly parents, protectors, and friends are of short, uncertain lives: But thou art eternal! and thy strength and goodness never faileth! Thou wilt always be our kindest Father; our best friend; our wisest instructor; our surest protector; our most bounteous provider, and supporter in this life; and in that long life, which is to come after death, and to endure for ever and ever. Amen. So be it. Amen.



LESSON VIII.

IN the morning Jesus descended into the plain; and he began to say unto his disciples, first of all; Beware ye of the leaven of the Pharisees; which is hypocrisy. Wo unto you, scribes and pharisees, hypocrites! for ye devour widows houses, and then for a pretence make long prayers: therefore ye shall receive the greater condemnation. Well hath Isaiah prophesied of

of you hypocrites ; saying ; This people honoureth me with their lips, but their heart is far from me.

Why say ye, Lord, Lord, and do not the things which are commanded you ? What think you ? a certain man had two sons, and he came to the first and said ; Son, go work to day in my vineyard. He answered and said, I will not ; but soon afterwards repented and went. And he came to the second, and said likewise : and he answered and said, I go, Sir. But went not. Which of these two did the will of his father ? And his disciples said unto him, The first. Jesus answered, Verily, verily, I say unto you ; not every one that saith, Lord, Lord, shall enter into heaven ; but he that doth the will of my Father which is in heaven.

Many will say unto me in that last day, Lord, Lord, have we not taught and prayed in thy name ? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity. *Be then doers of the word ; and not bearers only ; deceiving yourselves.* Whosoever cometh unto me, and heareth these commandments of God, and doeth them ; I will shew you unto whom he is like. He is like unto a wise man ; who built his house, and digged deep ; and
laid

laid the foundation, upon a rock. And the rain descended; and the floods arose; and the winds blew; and the stream beat vehemently upon that house; and could not shake it: for it was founded upon a rock. But every one that heareth these sayings, and doeth them not; shall be likened unto a foolish man; who built his house, and laid the foundation on the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and immediately it fell; and the ruin of that house was great.

COLLECT.

Give us, O Lord, we beseech thee, the Spirit, that we may never debase ourselves by hypocrisy!

Give us grace, that we may not only pray to thee; not only hearken to thy word; but also that we may be doers of the same with all our might and industry; according to the command and example of our Lord Jesus Christ. Amen.

LESSON IX.



ESUS seeing the multitudes, went up into a mount; and when he had sat down, they came unto him; and he opened his mouth, and taught them, saying, Blessed are the pure in heart; for they shall see God.

Wo unto you, hypocrites; for ye make clean the outside; but within ye are full of extortion and excess! Wo unto you! who are like unto whited sepulchres; which indeed appear beautiful outward; but within are full of dead mens bones, and all uncleanness: Even so ye also, outwardly appear righteous unto men; but within, ye are full of hypocrisy, and iniquity. Wo unto you; ye serpents; ye generation of vipers! How can you escape the damnation of hell?

But keep thou thy heart with all diligence, for out of the heart are the issues of life and death? For from within, out of the heart of men, proceed evil thoughts; adulteries; murders; thefts; covetousness; wickedness; deceit; lasciviousness; envy; blasphemy; pride. An evil man out of the evil treasure of his heart bringeth forth these evil things.*

* Ante omnia custodi, fili, cor tuum.

Nam inde procedunt actiones vitæ & mortis.

But a good man out of the good treasure of his heart, bringeth forth that which is good: even as a corrupt tree bringeth forth evil fruit, but a good tree bringeth forth good fruit.

Who is a wise man, and endued with knowledge among you? Let him serve his God with sincerity and truth; with a pure conscience, and perfect heart! Follow after faith, and love; godliness, and righteousness; patience, and meekness! Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue; if there be any praise; think on these things! Lay hold on eternal life!

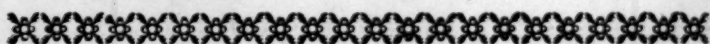
COLLECT.

O Lord, give us the wisdom, and holy industry; that we may keep our hearts with all diligence! O thou, without whom nothing is pure, nothing is holy, assist us continually with thy heavenly Spirit!

Grant, that we may always be chiefly thinking; how we may best gain thy favour; how we may (by thy direction, and help) do most good to men! Let us always so think on these things; that good and pious

actions may arise from such good, and pious, and noble thoughts! Let us constantly have our minds, hopes, and prospects so fixed on eternal life; that we may be sure never to do any thing in this life, that is dishonourable, base or wicked!

Grant this, we most humbly beseech thee, through Jesus Christ our Lord.



LESSON X.

✠✠✠✠✠ J E S U S spake this parable.

✠✠✠✠✠ J A sower went out to sow his seed; and as he sowed; some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it sprung up, and the sun arose, it was scorched, and withered away; because it had no moisture, and root: And some fell among thorns; and the thorns sprung up with it, and choked it. And others fell on good ground; and sprung up, and bore fruit an hundred fold. And when Jesus had said these words; He cried, He that hath ears to hear, let him hear! Hear ye the parable of the sower!

When

When any one (carelessly) heareth the word of God, and doth not (give himself the trouble to study, and) understand it; then cometh the wicked one, and taketh away the word which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into a rock, the same is he that heareth the word, but taketh no care that the word should be deeply rooted in his heart. He has no root; he endureth for a while; but when temptation or persecution ariseth, immediately he falleth away. He also that received seed among the thorns, is he that heareth the word of God; but the cares of this world, and the deceitfulness of riches, and the vain pleasures of this life, and the lusts of other things, choke the word; and it becometh unfruitful. But he that received seed into the good ground, is he who heareth the word; understandeth it; and keepeth it in an honest and good heart; who also bringeth forth fruit; and beareth some times thirty; sometimes fixty; sometimes an hundred fold.

So indeed groweth the word of God, as if a man should cast seed into the ground. The earth bringeth forth first the blade; then the ear; then the full corn in the ear. Whereunto then shall we liken the Gospel of
G 3 righteouf-

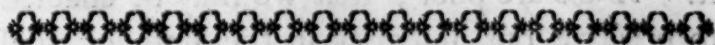
righteousness; or with what comparison shall we compare it? It is like a grain of mustard seed; which when it is sown in the earth, is less than all seeds: But when it has taken root, it groweth up; and becometh greater than all herbs; it becometh a tree, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

COLLECT.

Give us the wisdom, O Lord, to consider; that this our early age is the spring, the seed time of our lives! Assist us, that we may now diligently sow in our hearts the seeds of honesty and virtue and true religion! and grant, that, as we grow up, these also may increase; flourish and bear fruit an hundred fold!

O protect these our tender years; and grant, that no root of covetousness, of sensuality, or of pride, may ever find room in our hearts; and choke up, and destroy all the glorious designs of our life! O protect us from the contagion of evil examples! let us (though in the midst of corruption and degeneracy) encourage and assist one another in the study of every thing, that is good; and together grow up, by thy grace, to be examples

amples of honesty and true virtue; to be ornaments and benefits to our families; our friends; our country; and to the whole race of mankind! Amen.



LESSON XI.

BE not slothful in business. In industry there is profit. Wealth gotten by vanity shall diminish; but he that gathereth by labour, and justice, shall increase. He that is slothful in his work is equally foolish with him, that is a great waster of his substance. Go to the ant, thou slothful man; consider her ways; and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

Let every man be industrious; and eat his own bread. If any man will not work, neither should he eat. Let every man be industrious; working the thing which is good; that he may have wherewithal to provide for his own household and family; and to give to him that needeth.

COLLECT.

O God, who in order to provide for all mankind, hast in thy wisdom commanded

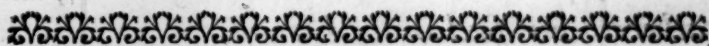
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industry

industry to all men; Grant, that we may never resist this thy wise design!

Let us learn; that, whatever is our state, we are bound to be frugal and industrious in it. If we are poor; that we may be enabled to preserve our integrity in the state of trial in which thy wisdom hath placed us: and if thy goodness hath intrusted us with greater abundance; that we may so husband it, as to enable us to preserve the just dignity of our station; to pay all our debts, and to do that good to our necessitous brethren, for which thou hast so abundantly filled our hands with thy blessings!

Grant this, through the grace of our Lord Jesus Christ. Amen.



LESSON XII.

LET take heed to yourselves; lest at any time your hearts be overcharged with the cares of this life. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Man that is born of a woman hath but a short time to live. His body shall soon return to dust,

as

as it was; and the spirit shall return to God, who gave it.

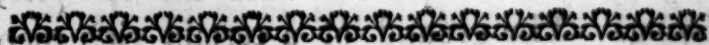
Jesus spake a parable unto his disciples, saying. The ground of a certain rich man brought forth plentifully: and he thought within himself, saying; What shall I do? because I have no room, where to bestow my fruits. And he said, This will I do: I will pull down my barns; and build greater; and there will I bestow all my fruits, and my goods: and I will say to my soul; Soul, thou hast much goods laid up for thee, for many years in this life; take thy pleasure, and ease; eat; drink; and be merry. But God said unto him. Thou fool, this very night thy soul shall be required of thee.

So foolish is every one that layeth up treasure for himself, and is not rich towards God.

COLLECT.

Give us the wisdom, O Lord, duly to consider the shortness and uncertainty of this life; and the eternity, and unchangeableness of that long life, which is to come after death! Enable us to provide for each, suitably to their different importance: moderately for this life; but most anxiously, and earnestly

neftly for that which is to laft for ever and for ever. Amen.



LESSON XIII.

*LORD, give us neither exceſſive
O poverty, nor exceſſive riches! But feed
us with food convenient for us!*

Verily I ſay unto you; Truſt thou in the Lord; be induſtrious; and be doing good. So ſhalt thou dwell in the land; and verily thou ſhalt be fed with food convenient for thee.

Seek ye firſt the kingdom of God; and his righteouſneſs; and theſe things ſhall be added unto you. Take therefore no anxious thought for the morrow: for the morrow by the grace of God ſhall take care of the things of itſelf. Be not of doubtful and diſtruſtful minds. Take no anxious thought, ſaying; What ſhall we have to eat, or what ſhall we drink; or wherewithal ſhall we be clothed! For your heavenly Father knoweth that ye have need of theſe things.

In him is the fountain and ſupport of life. He provideth food for all fleſh: he preſerveth man and beaſt: he openeth his hand, and filleth all things living with plenteouſneſs.

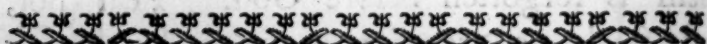
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Consider the ravens, and fowls of the air : for they neither sow, nor reap : they have neither storehouse, nor barn : yet your heavenly Father feedeth them. Are ye not much better than they ? Are not five sparrows sold for two farthings ? and yet not one of them is forgotten before God. Fear not, little flock, ye are of more value than many of these : for even the very hairs of your head are all numbered. And why take ye anxious thought for raiment ? consider the lilies of the field, how they grow ; they toil not ; they spin not. And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothes the flowers and grass ; which is to day in the field, and to morrow withereth away, and is cast into the oven ; how much more shall he clothe you, O ye of little faith ?

COLLECT.

O heavenly Father, give us the wisdom to trust in thy goodness for our future support, and proper provision in this life ! Trusting in thee, let us never be distracted with care, or perplexed with fear ; above all, so strengthen us inwardly, that for fear of want we may never submit to any thing, that is base or wicked.

wicked. Let us learn to look up to thee with chearful hope, and humble confidence, O thou Father and supporter of all the universe, who reignest over all for ever and ever. Amen.



LESSON XIV.

AND the pharisees, who were covetous, heard all these sayings of Jesus, and they derided him. Jesus answered and said, No man can serve two masters: For either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God; and Mammon. But what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

The kingdom of heaven is like unto a great treasure hid in a field: the which when a man hath found, for joy thereof he goeth away, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he hath found one pearl,

of

of exceeding great value, he also goes, and selleth all that he hath and buyeth that pearl.

Verily, the value of the kingdom of heaven is above that of rubies: no pearl can equal it. No silver is of the price thereof: the gold of Ophir, much fine gold, cannot be valued with it.

Labour not then for the meat which perisheth; but for that meat which endureth to eternal life. Lay not up and amass not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up and amass for yourselves treasures in heaven; where neither moth nor rust corrupteth. Give alms: provide for yourselves bags which wax not old; a treasure in the heavens which faileth not; and where no thief approacheth. For where your treasure is, there will your heart be also.

Trust not in uncertain riches. The love of money is the root of evil. Be doing good! be rich in good works! ready to distribute, to those in want: laying up in store for yourselves a good foundation against the world to come. Lay hold on eternal life!

COLLECT.

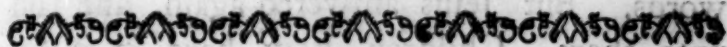
Give us, O Lord, the wisdom so frequently and deeply to contemplate the future state of happiness, that we may thereby perceive, how unworthy of our care all the things of this life are; and that we may from thence learn neither to be elated at the best, nor dejected by the worst, that can befall us here!

May we use this world so far only, as our needs and infirmities require: but think of no happiness, but that which is prepared for us at thy right hand! Make us sensible, that all the riches and splendor, all the calamities and misfortunes of this world, are nothing in comparison of the immense happiness, and incorruptible glory; the perfect and endless joys, which are in thy divine presence!

O King of eternity, assisted by thee, may we despise all earthly avarice, all worldly wisdom! May we fix our hearts on these heavenly treasures alone; and endeavour to obtain them, by those means which thou hast so graciously prescribed: even by employing our worldly substance in that charitable manner, which will be to us the greatest pleasure here, at the same time that it ensures to us eternal felicity hereafter.

Grant

Grant this, we beseech thee, through the grace of our Lord Jesus Christ! Amen.



LESSON XV.

ND when Jesus was gone forth into the way, there came one running, who kneeled to him; and asked him, Good Master! what shall I do, that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good, but One; that is, God.

Thou knowest the commandments: Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father, and thy mother. And the young man answered, and said unto him; Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him: Go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And the young man was sad at that saying, and went away grieved, for he had great possessions. And when Jesus saw, that he went away very sorrowful, he looked about and said

said unto his disciples, How hardly shall they that have riches enter into the kingdom of God ! and the disciples were astonished at his words. But Jesus answered again, and said unto them ; Children, how hard is it for them that trust in riches, to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle.

Then Peter began to say unto him ; Behold, we have left all and followed Thee. What shall we have therefore ? And Jesus answered and said, Verily I say unto you, there is no man that leaveth houses or lands for my sake, and for the sake of the gospel of righteousness, but shall receive an hundred fold more *comfort* in this present time, and in the world to come, life everlasting.

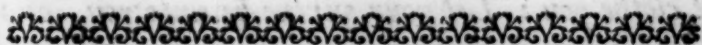
COLLECT.

O God, with whom all things are possible, strengthen Thou our weakness, enlighten our ignorance ! Fill us with the fulness of thy heavenly knowledge !

Grant, that we may observe from our youth all the duties, in which we are instructed ; and that we may add to all other virtues the wisdom never to fix our hearts on the riches of this world. Give us grace, that we
may

may always preserve such an habit of mind, as to be ready to dispose of them in the way which is most acceptable in thy sight; and to be able to part with our whole fortune, whenever our duty makes it necessary.

Grant, that we may always remember that we shall not want the greatest comforts of this life; The testimony of a good conscience, and of thy favour; and as our reward in the world to come, life everlasting, through Jesus Christ our Lord; who himself willingly endured the greatest poverty while on earth, and had not where to lay his head: But now reigneth at the right hand of thy majesty, far above all power, and riches, and glory for ever and ever. Amen.



LESSON XVI.

GIVE in this present world with moderation, and temperance: as using the good things of this world, and not abusing them. In the day of thy prosperity, rejoice. It is good and right for a man to eat and to drink; to enjoy the good of all his labour; to enjoy the wealth that God hath given him; but ever remembering that this is the gift of
H God.

God: Use hospitality one to another without grudging. All these things, if moderately used, are good; for they were made to make men glad: Every gift of God is good; and nothing to be refused; if it be received with gratitude and thanksgiving.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; yet remember now thy Creator; bless him that made thee, and who hath replenished thee with his good things.

Run not into vanity. Let not your adorning be only outward adorning, of wearing of gold, and of putting on of apparel; but let it be in that which is not corruptible; in the ornaments of the soul; which in the sight of God and man are of great price. Put on wisdom, and let it clothe you: Let your virtue be unto you, as a robe and as a diadem.

Neither count ye it pleasure to run to luxury and excess, to be gluttonous, to riot, or to be companions of drunkards. For the drunkard and the glutton shall come to sickness, poverty, and dishonour. Walk not as brute beasts in lasciviousness, lusts, excess, drunkenness: Be sober; not fashioning yourselves to the lusts and ignorance of this world: God hath called you out of this darkness into his marvellous light; God hath called you to glory and to virtue. He
hath

hath given unto you exceedingly great promises, that having escaped the corruption of this world, you might be partakers of the divine nature.

Seeing this then, what manner of persons ought ye to be? Ye ought to give all diligence, and add to your faith, knowledge; and to your knowledge, temperance. Turn not from the way of virtue! Turn not from the holy commandment delivered to you.

COLLECT.

Accept, O God, our most humble thanks for all the good things which thou hast bestowed on us in this life! And we pray thee, give us the wisdom, and happiness, that we may use them all, chearfully, thankfully, and temperately!

O Give us grace, that we run not into any excess in them, into luxury or vanity! Give us the wisdom, that we may never be so foolish and mean as to place our happiness in our vices: But let our supreme delight be, in the noble pleasures which exalt our natures! In virtue! In the sublime joy of doing good! Let us exchange the satisfaction of a brute for the joys of angels! For in these things even thou delightest, O Thou Great God, who reignest over all, for ever and ever. Amen!

LESSON XVII.

OW it came to pass, as they went by the way, that Jesus entered into a certain village, and a certain woman named Martha, received him into her house. And she had a sister, called Mary, which also sat at Jesus's feet, and heard his word. But Martha was cumbered about much serving, and came unto him, and said; Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me.

And Jesus answered, and said unto her; Martha! Martha! Thou art careful and troubled about many things: But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

COLLECT.

O God, sole author of all happiness and wisdom, grant, we beseech thee, that we we may not be content to bestow all our attention on the low pleasures and cares of the table. Enlarge thou our minds, and open to our hopes more noble views! Let our meat be to do thy will, and to finish thy work!

Im-

Impart to us the wisdom, that we may be careful, not of the many things of this life, but of the one thing really needful: even the devoting from our early youth our whole hearts to thee, O greatest and best of all beings!

Affist us by thy holy Spirit, that we may diligently take all opportunities of hearing the words of thy heavenly wisdom! Give us grace to attend to reading, to exhortations! O fill thou our hearts with the holiest meditations! with the most fervent prayers!

O grant, that we may chuse this good part; the happiness whereof no changes or chances of fortune, no poverty or sickness, nothing in life or in death, nothing in this world, or in that which is to come, will ever be able to take from us.



LESSON XVIII.

 ESUS spake this parable unto his disciples. A certain man had two sons: and one of them said to his father: father, give me the portion of goods, which falleth to me. And his father divided unto them his living. And not many days

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after,

after, this his son gathered all together, and left his father, and took his journey into another country, and there devoured and wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land: and he then began to feel that he was in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine: and he would fain have filled his belly with the husks that the swine did eat: but no man gave them unto him.

And when he came to himself, he said: How many hired servants of my father have bread enough and to spare, while I perish with hunger. I will arise, and will go to my father, and will say unto him; Father, I have sinned against heaven; and against thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose and went to his father; but when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And the son said unto him; Father, I have sinned against heaven, and against thee; and am no more worthy to be called thy son.

COLLECT.

O Lord, we beseech thee, give us the wisdom duly to consider the miserable consequences of excess and luxury, even in this life ! Let us never forget that these vices naturally debase the mind, and impair the health ; that they are destructive of the largest estates : that they bring contempt on our characters, and hinder us from doing good !

O then let us never fall into the misery and infamy of the prodigal son ; but give us grace always, that instead of becoming unworthy of our fathers, we may by thy assistance so behave ourselves, as to be an honour and blessing to them !

Far from bereaving them of their substance to supply food for our vices ; or squandering that on our idle pleasures which ought to be the support and comfort of their old age ; assist us, that as soon as we are able, we may answer their reasonable expectations ; and, if need be, may labour with the greatest cheerfulness for their benefit and happiness !

So by thy goodness may we hope for honour and plenty in this life ; for the favour both of God and man ; instead of being despised, and deserted by all, as this prodigal

gal was: for of whom can we expect to be assisted, when we shew ourselves ungrateful even to our very parents?

O Lord, we beseech thee, write all these thy holy laws on our hearts, and incline our hearts always to keep them, through the grace of our blessed master Jesus Christ, Amen.



LESSON XIX.

ESUS said unto his disciples: There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day: And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs, which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell, he lifted up his eyes, being in torments; and saw Abraham afar off, and Lazarus in his bosom, and he cried, and said: Father Abraham! have mercy on me! and send Lazarus, that he may dip the tip

tip of his finger in water, and cool my tongue! for I am tormented in this flame. But Abraham said; Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed: so that they, which would pass from hence to you, cannot; neither can they pass to us, that would come from you.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house! for I have five brethren, that he may testify to them, lest they also come into this place of torment. Abraham said unto him: They have Moses, and the prophets: let them hear them. And he said. Nay, father Abraham, but if one went to them from the dead: they will repent: and he said unto him: if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

COLLECT.

Have mercy upon us, O God! O save us by thy grace, and deliver us from falling into the horrors of hell!—O grant that we and our brethren now in our youthful years may
so

so study together, and hearken to thy commandments in the holy Scriptures, and to the doctrine and example of our Lord Jesus Christ, that none of us may ever come to this place of torment !

Let not our substance (whatever it be) make us such as this rich man was ! Let us not waste the substance with which thou hast intrusted us in luxury, in vanity, or pride ; that what we sow in these vices we may not reap in this dreadful punishment ! but while we have time let us do all possible good. Let us be abundant in kindness to all, that are in affliction ; to the sick ; and to the needy ; let us be merciful, that we also may obtain thy mercy in the day of these thy fearful judgments !

Have mercy upon us, O God ! O preserve us by thy grace from the pains of damnation ! dispose thou the way of thy servants towards the attainment of everlasting life ; that with Lazarus and Abraham, and all other thy departed saints (whether high or low, rich or poor in this short life) we may by thy infinite mercy be all numbered together in glory everlasting ! Amen, and Amen.

LESSON XX.


AFTER these things the Lord appointed seventy other disciples also, and sent them two and two before his face into every city and place; to preach the Gospel of righteousness, and to heal all manner of disease.

And he lifted up his eyes and seeing the multitudes (for there was an innumerable multitude gathered together, from Galilee and Judea; from Syria and Decapolis; and the country beyond Jordan) he said unto his disciples, The harvest truly is plenteous; but the labourers are few: Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Verily your labour shall not be in vain. He that reapeth shall receive his reward, and gather fruit unto life eternal: but no man having put his hand to the plough, and looking back is fit for the kingdom of God. *Be not slothful in business. While ye have opportunity, do good to all men. Lift up the hands that hang down, and the feeble knees. Be not weary in well-doing; for in due season ye shall reap, if ye faint not. Every man shall receive his own reward, according to his labour; for*

in

in this ye are labourers with God. For one planteth; another watereth; but God giveth the increase.

Verily God is not unrighteous to forget your work and labour of love. Be ye not slothful then, but followers of them, who through faith and diligence and patience now inherit the promises.

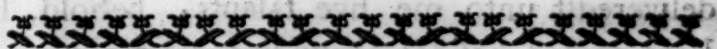
Even also as the Son of man himself, came not to be ministered unto, but to minister: for therefore came I forth. I must work the works of him that sent me, as long as it is day. The night (of death) cometh, when no man can work. As long as I am in the world I am the light of the world. *Let every one of you shew the same diligence, unto the end.*

COLLECT.

Give us thy grace, O Lord, and holy Spirit, that we may endeavour to imitate the diligence of our Lord Jesus Christ! O let us consider, that no man had less need of labour, than he! that the whole world was his; and the riches, and the fulness thereof was at his disposal. Yet did he find work for himself; and was continually employed, in imparting benefits to men, and performing what was pleasing in thy sight: nor was ever
industry

industry exercised upon earth, comparable to his.

Grant that we may follow his divine example! may we remember always, that from such holy and beneficent industry, arise the greatest and most noble pleasures even of this life; and may we look forward always to the still greater rewards of our labours, thy gracious promises in life eternal, through the same Jesus Christ our Lord. Amen.



LESSON XXI.

HERE are diversities of gifts, there are differences of operations. To one man is given wisdom; to another knowledge; to another the gifts of healing. But it is the same God that worketh all in all, one and the self-same spirit worketh all these things; dividing to every man severally as he will; and giving gifts to every man to profit withall.

It is as a man travelling into a far country, who called unto him his own servants, and delivered unto them his goods, and unto one he gave five talents; to another two; and to another one; to every man according to his several ability; and straightway took his journey.

journey. Then he that received the five talents, went and traded with the same; and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants, cometh and reckoneth with them: and he that had received five talents, came and brought other five talents; saying; Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him. Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy lord. He also that had received two talents came and said; Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them. His lord said unto him. Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord.

Then he that had received the one talent, came and said; Lord, I have hid my talent in the earth. Lo, there thou hast that which is thine.

thine. His lord answered and said unto him. Thou wicked and slothful servant: thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with profit. Take therefore the talent from him, and give it unto him that hath ten talents; for he shall have abundance. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

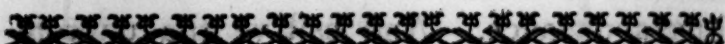
COLLECT.

O merciful Father, we humbly beseech thee, graciously look upon this and all other seminaries of wisdom and virtue; in which by thy never failing providence there are numbers always rising endued with different kinds and degrees of genius and talents, yet all capable of great improvement, all by thy assistance capable of being made useful to the world, in thy service!

O pour upon us continually thy wisdom, and inspire us with such industry, that in our several stations we may all improve to the utmost the talents with which thou hast intrusted us; and employ them all to the good of our country, the benefit of mankind; and
above

above all, to thy service, and to the glory of thy most holy name!

So may we be numbered among thy good and faithful servants, and enter into thy eternal joy, through the grace of our Lord Jesus Christ. Amen.



LESSON XXII.

AND Jesus sat overagainst the treasury in the temple, and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and threw in two mites, which together make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, that poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance: but she of her want did cast in all she had, even all her living.

COLLECT.

Grant, O Lord, that from this gracious acceptance of the widow's mite, we may learn, like her, whatever good we are doing,
always

always to perform it with a pious and hearty intention, which can make the smallest thing acceptable in thy sight, through our Lord Jesus Christ. Amen.



LESSON XXIII.

***** JESUS said unto the pharisees, the
 kingdom of heaven is like unto a
 ***** certain man, who made a marriage
 for his son ; and made a great supper, and bad
 many unto it : and he sent his servant to call
 them that were bidden unto the wedding,
 saying, Come : for all things are now ready ;
 and they would not come. And he sent forth
 other servants, saying : Tell them that are
 bidden, Behold, I have prepared my feast :
 my oxen and my fatlings are killed, and all
 things are ready : come to the marriage.
 But they made light of it, and with one
 consent began to make excuse. The first
 said unto him, I have bought a piece of
 ground, and I must needs go and see it, I
 pray thee, have me excused. And another said,
 I have bought five yoke of oxen, and I go to
 prove them, I pray thee have me excused.

I

And

And they went their ways ; one to his farms ; and the other to his merchandize.

Then the master of the house being angry said to his servants, the supper is ready, but they that were bidden are not worthy. Go out quickly then into the streets and lanes of the city, and bring in hither the poor, and the maimed ; the halt and the blind : and go out likewise into the highways and hedges ; and compel them, whom ye find there, to come in. So the servants went out, and gathered together the poor, and the house was filled, and the room was furnished with guests.

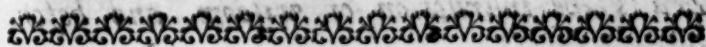
COLLECT.

O Lord, give us grace, we beseech thee, that we may always readily accept the gracious invitations of thy holy Spirit ; remembering that on our refusal of them we shall certainly forfeit all these divine favours to which we are thus invited ; while the poor of this world, who are ready to obey thy commands, shall become our superiors, by becoming heirs of thy everlasting kingdom of glory in heaven !

O Lord, endue us always with such holy and heavenly wisdom, that no regard to any business,

business, profit, or pleasure of this world may ever become a snare unto us, by making us to neglect our duty to thee, or forget those things which relate to our future state in thy kingdom in heaven; the only things, which are of an everlasting consequence to us; and to which all the short-lived objects of human cares and pleasures are not worthy to be compared.

Grant us this most true wisdom and happiness, we humbly beseech thee, through the grace of our Lord Jesus Christ. Amen.



LESSON XXIV.

***** WHEN thou art invited by any man
 * W * to a feast, sit not down in the high-
 * * * * * est place; lest a more honourable
 man than thou be invited; and he that invited thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place; that when he that invited thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have honour in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be
 I 2 abased;

abased; and he that humbleth himself, shall be exalted.

Be not proud. Ye younger, submit yourselves to the elder. Thou shalt honour the face of the old man. Thou shalt reverence the hoary head. Treat the younger men, as brethren; let nothing be done through strife, or envy, or vain glory; but loving each other, and in honour preferring one another. In lowliness of mind let each esteem others better than themselves. Condescend to men of low estate. Despise not the poor. Be ye all clothed with humility. For the fear of the Lord is the instruction of wisdom, and before honour is humility.

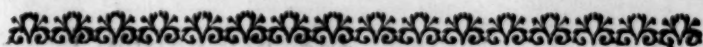
COLLECT.

Grant us the grace, O Lord, that we may learn always to behave with proper respect to those who are our superiors, in age, authority, or knowledge: above all, let us reverence those, who are grown old in wisdom and virtue.

Grant, that we may remember, that nothing is more becoming to us in the days of our youth, than modesty and humility to all: that this virtue will gain us the love, esteem, and friendship of all mankind, and make us acceptable in thy sight. Let us learn that this
most

most noble virtue is itself the highest wisdom; the continual source of all great and benevolent, and pious thoughts; the best security of all holy affections; and the foundation and support of every good word and work.

Pour into our hearts this most heavenly grace, we beseech thee, through our Lord Jesus Christ, who has taught us the perfection of it both in his doctrine, and example! Amen.



LESSON XXV.

JESUS spake this parable unto certain men who trusted in themselves, that they were righteous, and despised others. Two men went up into the temple to pray: the one a pharisee, and the other a publican. The pharisee stood, and prayed thus. God! I thank thee, that I am not, as other men are, extortioners, unjust, adulterers, or even as this publican! I fast twice in the week! I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes to heaven; but smote upon his breast, saying! God, be merciful to me a sinner!

I 3

I tell

I tell you this man went down to his house, justified rather than the other: for whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

I say unto every one that is among you, not to think of himself more highly than he ought to think: but to think soberly, and to serve the Lord with all humility of mind.

COLLECT.

O thou greatest, and best of all beings! God of infinite wisdom and majesty; O most mighty and holy God! we thy unworthy servants, who are nothing but dust and ashes, and miserable sinners, beseech thee; preserve us from the folly of all human vain glory, of all pride, and blindness of heart!

Grant us the wisdom, that whenever we happen to think on our virtues and good actions, we may also constantly reflect on the many offences which we have committed. Then shall we find no reason to be proud, or to despise others; but to prostrate ourselves in thy most awful presence with all humiliation of body and of mind.

Spare us, good Lord! thou most worthy judge eternal, have mercy upon us! mercifully

fully give to thy servants the support and increase of thy divine grace, that we may correct all our errors and faults; and continually endeavour to amend our lives according to thy holy word!



LESSON XXVI.

JESUS in the beginning of his ministry, came up from the banks of Jordan, being full of the Holy Ghost; and was led by the Spirit into the wilderness, and behold, the devil cometh, and taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. And the devil said unto him; All the power of these will I give thee, and the glory of them. If thou therefore wilt fall down and worship me, all shall be thine. Then saith Jesus unto him, Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

And it came to pass afterwards, that the multitudes, when they had seen the miracles,

that Jesus did, said, This of a truth is that prophet that should come into the world. When Jesus therefore perceived, that they would come and take him by force, and make him a king, he departed from them into a mountain by himself alone.

Jesus went up to Jerusalem; and there came to him the mother of Zebedee's children with her sons, worshipping him and desiring a certain thing of him. And he saith unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit the one on thy right hand, the other on thy left in thy kingdom. But Jesus answered and said, Ye know not what you ask: my kingdom is not of this world: Behold, we go up to Jerusalem, and there the Son of man shall be betrayed and condemned to death. Are ye able to drink of the cup (the cup of affliction) which I shall drink of; and to be baptized with the baptism that I am to be baptized with? they say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am to be baptized with; but to sit on my right hand and on my left, is not mine to give, but it shall be given to them, for whom it is prepared of my Father. And when the ten disciples heard of it, they were

were moved with indignation against the two brethren. But Jesus called them unto him, and said: Ye know that the princes of the Gentiles exercise dominion over them, and that their great ones exercise arbitrary authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; whosoever will be chief among you, let him be your servant. Even as the Son of man himself came not to be ministered unto, but to minister; and to give his life a ransom for many,

COLLECT.

O God, give unto us the wisdom to serve and worship thee alone; and never to desire or accept of any honour or power, that may be offered to us on base and wicked terms! Let us not be desirous of any power, but only of the power of doing good; and let us remember that this is always very much in our reach, whatever our station is!

O grant, that in this glorious employment we may exert our industry, and abilities to the utmost; and never think any office too humble or laborious; but may in all things joyfully follow his blessed example, who thus
took

took upon him the form even of a servant, and thus gave even his life a ransom for us men, and for our salvation!

Grant, that inspired by thy wisdom we may, like him, disdain all the objects of earthly ambition! Let us always remember, that by thy infinite goodness thou hast made us for eternity! Let us aspire after those honours and rewards, which the souls of the wisest and best men, now made perfect, the poor and humble in spirit, now receive from thy hand! Those incorruptible crowns of glory, which angels and archangels enjoy in the presence of thy throne, O eternal king of heaven, for ever and ever! Amen.



LESSON XXVII.

 ESUS spake to the multitude, and to his disciples, saying. Seek not the praise and honour that cometh from men, but seek ye the honour that cometh from God. Be not as the scribes and pharisees. All their good works they do, only to be seen of men. They love the uppermost places at feasts, and the chief seats in the synagogues, and greetings in the publick places, and to be called of men, Rabbi, Rabbi. But be ye not called

called Rabbi, for one is your master, even Christ: and all ye are brethren. Whosoever shall exalt himself, shall be abased; and he that humbleth himself, shall be exalted.

Charge them, that are rich in this world, and powerful; together with those that receive honour from men, that they be not high minded. For thus saith the Lord.

*Let not the mighty man glory in his might;
Let not the rich man glory in his riches;
Let not even the wise man glory in his wisdom;
But let him that glorieth, glory in this!
That he knoweth me, that I am the Lord,
Which exercise loving-kindness, judgment, and righteousness;
For in these things, even I delight, saith the Lord.—*

He that glorieth, let him glory in this; that he serveth the Lord with all humility of mind; that he laboureth most abundantly in doing good, and in relieving the poor and fatherless in their affliction; and that he keepeth himself pure and unspotted from the world; exercising himself in this, to have from his youth up, a conscience void of offence towards God, and towards man.

CONCLUDING COLLECTS.

O God, grant us the wisdom, that we may always be careful in the choice of that thing, in which we endeavour to excel ! Let us not ever be so unworthy of the name of Christians, as to strive to excel in vice or folly ! Let us not emulate one another in things that are trifles, or of small importance ; not in mere riches or power ! but let this be our principal aim ; to excel in that which is most excellent, most noble, most divine ! and to seek that honour alone, which cometh from thee !

Grant, that we may always consider .the study of true virtue and piety to be our chief wisdom ; our chief happiness ; our chief glory. Let us consider that this study is the main end of all the instruction that is given to us : that it is far more beneficial and honourable than all other knowledge and understanding ! That upon this most noble part of our education depends in great measure the happiness and goodness of the whole course of our future lives ; and even our salvation itself.

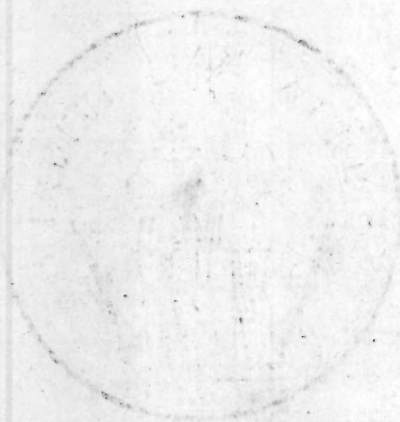
O heavenly Father, grant, that we may always receive thy blessed doctrines with all humility, meekness, and modesty ; with all
attention

attention and sincerity of heart! Grant, that we may be continually trained up in this way of virtue, this right way leading to the glory of thy everlasting kingdom; and that, when we grow old, we may never depart from it!

O heavenly Father, we beseech thee, keep us in continual goodness and piety, that through thy grace we may be safe from all temptations, and devoutly given to serve thee in all good works, to the glory of thy holy name, and to our own eternal happiness and honour! and that we may constantly lead all the rest of our lives according to so good a beginning.



attention and dignity of heart. Ours, that
we may be especially marked up in the way
of virtue, this right way leading to the glory
of the everlasting kingdom, and that which
we grow old, we may never depart from it!
O heavenly Father, we beseech thee, keep
us in constant remembrance of thy love, that
through thy grace we may be able to overcome
temptations, and thereby given to live thro
in all right words to the glory of thy holy
name, and to increase of good judgments and
honors, and that we may continually all
the rest of our lives according to thy great a





B O O K III,

The principal subject of which
is Fortitude.

Introductory Collect.—Foundation of fortitude laid in the strongest manner; viz. in the firm belief of a future state.

Lesson 1. The sufferings of John the Baptist.—Our Saviour foretells also his own sufferings; but comforts his disciples, with the assurance of future glory in heaven.

Subject of the Collect, nearly the same with that of the introductory one.

Lesson 2. Jesus acknowledged as the Christ of God: Is transfigured; and appears in heavenly glory, and majesty. Declares to his disciples, that he is willing for the good of mankind (of whom he declares himself the shepherd) to endure all opposition; and submit to all insults.—Collect. Teaching that the greatest honour to which persons of noble rank, and high stations can possibly attain; is to become good shepherds of their people; and to bear with true fortitude all the dangers and injuries,

juries, to which they may be exposed in so good a cause.

Lesson 3. Jesus, though knowing that tortures and death certainly attended him at Jerusalem, resolutely goes up thither; his exhortations to his disciples to fortitude; from the consideration of their rewards in heaven; and from the great examples of that virtue shewn by the ancient prophets and himself.—Collect. Courage inculcated by great examples.

Lesson 4. Jesus enters into Jerusalem, continuing his beneficence in all his journey, and on his arrival there. Foretells his rising from the dead on the third day.—Collect. Prayer, that we may be endued with such fortitude as is founded on the prospect of eternity, and is accompanied always with beneficence.

Lesson 5. Jesus declares his mission to the people, priests and pharisees. On their beginning to persecute him, he speaks with the greatest dignity of the innocence and virtue of his past life; and with the greatest confidence, that on that account the Father will not leave him alone in those dangers.—Collect. A good conscience a necessary foundation and support of courage and fortitude.

Lesson

Lesson 6. Jesus cures the blind man at the pool of Siloam. Pride, envy, and detraction of the pharisees on that occasion.—

Collect. Prayer to be preserved from those mean vices, and that we may learn on the contrary to love to hear of the good and great actions of others, and to make them the subjects of our discourse and imitation.

Lesson 7. Jesus's denunciation of punishment on the stubbornness and perverseness of the Jews of that generation.—Collect.

Prayer to be preserved from all blindness and hardness of heart, and that we may not lose the great benefits of a religious education.

Lesson 8. Conspiracy of the rulers, &c. against Jesus. The resolution and methods they take to destroy him, for fear of offending the Romans.—Collect. Against false, cowardly, and wicked policy.

Lesson 9. Jesus prophesies the removal of the kingdom of God from the Jews to other nations.—Willingly and resignedly meets the hour of death (now near); as what would prove the means of glorifying God through the several distant regions of the earth.—Collect. Prayer, that we may not misuse the great light at present vouchsafed to these nations.

Lesson 10. Institution of the sacrament of the body and blood of our Lord and Saviour Jesus Christ.—Collect. Prayer, that we may always worthily celebrate this great and perpetual memorial of his precious bloodshedding, his fortitude, goodness, patience, &c.

Lesson 11. A strife among the apostles for superiority. Jesus on this opportunity sets them an example of the most immense and inconceivable humility. His discourse to them on that occasion, pathetically representing the duty and happiness of an humble spirit.—Collect. Teaching that pride is nothing but ignorance, and meanness of spirit; and that magnanimity is never more conspicuous, than in acts of humility.

Lesson 12. Jesus's manner of declaring that he knew one of his apostles should betray him, and all the rest desert him. Peter's vain confidence on that occasion. Jesus rebukes him with great compassion and kindness.—Collect. Prayer, that we may imitate this steady magnanimity of Christ. Avoid all foolish vain confidence, and learn that true magnanimity ought always to be joined with modesty, and humility.

Lesson 13. Jesus's last discourse with his disciples; part of it, in which he promises them,

them, on their sincere endeavours in the study and practice of virtue, the assistance of the holy Spirit.—Collect. Prayer for increase of grace and virtue; as the greatest benefit, which can possibly be conferred upon us; infinitely greater, than increase of riches &c.

Lesson 14. Jesus continues his discourse, exhorting them to fortitude in the future course of their lives: inforcing this doctrine by his own example; by the promises of heavenly assistance to our minds and comfort; and by the view of eternal rewards.—Collect. Prayer on the same,

Lesson 15. Jesus's last prayer for his disciples in all ages and countries.

Lesson 16. Jesus at Gethsemane. His agony and behaviour there, on the (now near) approach of his sufferings and death.—Collect. Teaching submission to God's will, whether we meet with adversity or prosperity in this life. Great virtues to be practised in each state. As many and as noble virtues to be learnt and practised in adversity, as in prosperity.

Lesson 17. Jesus being apprehended; shews the greatest mercy.—Collect. Reflections on this most noble behaviour. Mercy essentially requisite to magnanimity.

Lesson 18. Jesus tried and condemned before Caiaphas, shewing the steadiness of a good conscience, and the greatest intrepidity and mildness.—Collect. Reflections on this lesson, teaching that mildness also is a virtue, which ought always to be joined with fortitude.

Lesson 19. Remorse of Judas, who kills himself. Peter denies Christ. His earnest repentance.—Collect. Reflections on this lesson. Self-murder the most cowardly, mad, and wicked action.

Lesson 20. Jesus brought before Pilate. Acquitted by him. Jesus's behaviour before Pilate; his great magnanimity in being above the views of an earthly crown; and claiming a much higher office, that of benefactor and instructor of mankind.—Collect. Prayer adapted to this occasion; teaching also, that instruction in virtue is the greatest benefit, that can possibly be conferred on mankind.

Lesson 21. Pilate through cowardice gives Jesus up to be put to death; though convinced of his innocence.—Collect. Subject of it,—Fortitude most gloriously employed (especially by those to whom the powers of the law are intrusted) in defending the innocent and oppressed.

Lesson

Lesson 22. Insults and tortures. March to Calvary. Jesus's behaviour there.—Collect. The truest fortitude shewn in such patience and goodness.

Lesson 23.—Poetical lesson, on the passion.

Lesson 24. Jesus brought to Calvary, insulted, crucified: how behaving!—Collect. The greatest magnanimity shewn in such kindness to and forgiveness of his most cruel enemies.

Ἵποδείγμα λαβετε της κακοπαθειας, και της μακροθυμιας, της προφητας· Ιδω, Μακαριζομεν της υπομενοντας. Την υπομονην Ιωε ηκυσατε: Και το τελος Κυριου ειδετε, οτι πολυσπλαγχνος εστιν ο Κυριος, και οικτιρμων.—Επισ. Ιακωβ.

Lesson 25. Penitent malefactor, confessing his own demerits, and acknowledging Christ. Jesus promises him, that he shall be with him that very day in Paradise.—Collect. Teaching us, that this lesson is not intended to give any encouragement to a late repentance: but to give us an example of resolution in professing the truth, however persecuted and despised; and also to comfort us with the information of the quickness of the passage from the hour of death to Paradise; that is, to that state of joy and felicity, into which the souls of the faithful enter, after they

are delivered from the burden of this flesh.

Lesson 26. Jesus takes his farewell of his mother, and of his dearest friend.—Collect. Prayer, that from this scene we may learn how to behave to our parents &c. at their last hour.

Lesson 27. Jesus repeats part of the 22d Psalm. Parts of it, which seem most applicable to his condition.—Collect. Prayer, that we may have the magnanimity and resolution to design and execute so much good in our life time (after his example), that at our latter end we too may have the same peace, and triumph, and blessed hope, which all arise from a good conscience.

Lesson 28. Jesus expires.—Collects. Concluding wishes and prayers, that both in living and in dying we may always follow his example.



BOOK III,

OR

FORTITUDE.

 *HE time of my departure is at hand. I have finished my course. My warfare is accomplished. I have fought a good fight. Henceforth there is laid up for me a crown of glory; which the Lord the righteous judge shall give to me: and not to me only, but unto all them also, that love him.*

Be thou also a good soldier of Jesus Christ! Be of good courage; put on the breast-plate of righteousness; let not the afflictions and dangers of the present time move thee; neither count thou thy life dear unto thyself.

For the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us.

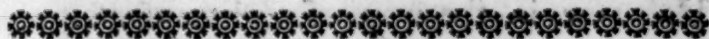
INTRODUCTORY COLLECT.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks, for all thy goodness to the children of men! But above all, for the hopes, which thou hast given to us of eternal life and glory in the world to come! Establish in us this firm belief! Fix this most certain truth so deeply in our minds, that nothing may be ever able to erase it! Increase in us daily these hopes and desires of immortality!

Give us the wisdom to learn that even here, a life of virtue has infinitely more pleasure and happiness, than a life of vice! But as in thy wisdom thou sometimes callest thy servants, to labours, dangers, and other trials; inspire us always we beseech thee with wisdom, resolution, and courage, in all our troubles and adversities whensoever they oppress us.

Let us boldly follow the doctrine and example of the captain of our salvation; even Jesus Christ; who suffered more, than we can ever be called to suffer. Let us, like him, among all the changes and chances of this short and transitory life, and even in death
itself,

itself, always fix our hopes there, where only true and everlasting joys are to be found; even at thy right hand, for ever and ever. Amen.



LESSON I.

OW about this time, Herod the tetrarch of Galilee laid hold on John the Baptist; and bound him; and put him in prison. John the Baptist was a man sent from God; and he came into all the country about Jordan, and in the wilderness of Judea; preaching repentance, and remission of sins; and turning the hearts of the disobedient unto the wisdom of the just. And Herod, though he knew that John was a just and holy man, sent forth, and laid hold on him; and bound him in prison: and sent an executioner; (commanding his head to be brought) who went, and beheaded him in the prison.

And the disciples came, and took up his body; and laid it in a tomb; and went and told Jesus. Jesus then abode in Galilee; and he began to speak to the people concerning John, saying. What went you out into the wilderness to see? A prophet? Yea, I say unto

unto you, and more than a prophet. For among them that are born of women, there hath not risen a greater than John the Baptist. He was a shining, and burning light. He came in the way of righteousness; and they have done unto him, whatsoever they listed. Likewise also shall the Son of man himself suffer of them.

From that time forth Jesus began to shew unto his disciples, how that he must suffer many things; saying; The Son of man shall be rejected of the chief priests, and scribes; he shall be condemned to death; and shall be delivered unto the Gentiles; and they shall crucifie; and shall kill him. And he spake this saying openly. The disciples, when they heard it, were exceeding sorry; and Peter took Jesus, and rebuked him, saying; Be this far from thee, O Lord! this shall not happen unto thee. But Jesus turning about, and looking on his disciples, rebuked Peter; and said unto him: Get thee behind me, Satan: Thou art an offence unto me. For thou favourest not the things that be of God, but those that be of men.

And he called the people unto him, with his disciples also, and said: Let these sayings sink down into your ears. The Son of man shall be killed. For so it must be. But
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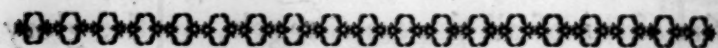
the third day he shall rise again from the dead. And he shall come again, in the clouds of heaven, with power, and great glory: he shall sit on the throne of his glory; with the glory of all the holy angels, in the glory of the Father. And then shall every man be rewarded according to his works.

COLLECT.

Affist us, O Lord, with thy holy Spirit! that our youthful minds may not be disheartened or dismayed with the thoughts of the labours and adversities; which, in this short life of trial, sometimes happen to the most holy and just persons! Let us fill our minds with the thoughts of the eternal rewards, which are prepared for such patience! so by thy help may we hope to behave ourselves, in all the changes and chances of this transitory world, with the truest fortitude and magnanimity.

O supreme ruler of the universe; who hast framed the whole world, and all the events that arise in it! let us lift up our eyes to thee; let us adore thy gracious providence; who leadeſt thy children, some through prosperity, some through adversity; yet all in that way, which thou in thy infinite wisdom seeſt best;

best; and which will lead them by thy goodness to everlasting happiness, and glory. Amen.



LESSON II.

 ESUS came into the coasts of Cæsarea Philippi; and by the way he asked his disciples, saying; Whom say the people, that I, the Son of man, am? And they answered; saying; The people say, that one of the old prophets is risen again: some say, that thou art Elijah; and some say, Jeremiah. And he said unto them, but whom say ye, that I am? and Peter answered; Thou art the Christ of God.

And Jesus taketh Peter, and James, and John his brother; and leadeth them up into an high mountain, apart by themselves to pray. And as he prayed, the fashion of his countenance was altered; and he was transfigured before them. His face did shine as the sun; and his raiment was white as the light. And behold! there appeared two men talking with him; which were Moses, and Elijah: they appeared in glory; and spake of his decease, which he should accomplish at Jerusalem. And Peter and they that were with him

him saw his glory ; and the two men that were with him. And behold, there came a bright cloud ; and overshadowed them. And the disciples feared, as they entered into the cloud. And behold ; a voice out of the cloud ! and when they heard it, they were sore afraid ; and fell on their faces. And the voice said, This is my beloved Son ! in whom I am well pleased ! Hear ye him ! And suddenly they saw no man any more, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying : Tell this vision to no man ; until the Son of man be risen from the dead. Behold, we now go up to Jerusalem ; and there, the Son of man, *whose honour, whose excellent glory, and majesty you have been eye witnesses of, in this mount,* shall be rejected of the scribes, and pharisees ; and they shall condemn him to death ; and shall mock him ; and shall spit on him ; and shall crucifie him.

For this cause came I into the world ! I am the good shepherd. When the wolf cometh, the hireling fleeth ; and leaveth the flock ; but the good shepherd giveth his life for the sheep. I am the good shepherd. My flock hear my voice ; and I give unto them eternal life ; neither shall any man pluck them out of my hand. I lay down my life for my sheep.

sheep. I lay it down, willingly of myself.
I will give my flesh for the life of the world.
Therefore doth my Father love me.

COLLECT.

O most merciful God ! by whose providence
our Lord Jesus Christ (He, who was the
Christ of God : He, whose excellent glory,
and heavenly majesty thus appeared on the
holy mount) came down from heaven, to
suffer indignities and death for us, even the
death of the cross ; give us wisdom, that we
may learn to imitate this his divine magnani-
mity, as far as our inferior nature will ad-
mit !

So enlighten our minds by thy heavenly
grace ; that no vain honours, or deceitful
pleasures, may ever make us shun the lowest
offices, or the greatest dangers ; whenever
we are called to them, for the good of our
brethren. O let us learn, that the highest
honour to which we can attain, is thus glo-
riously to descend ; and the highest felicity,
thus gloriously to suffer ! Always following
the doctrine, and example of our most bene-
volent Lord and Master.

May these our sincere endeavours to do all
the good we can in our several stations, be ac-
cepted,

cepted, and excused! and at the last day by the indulgence of our chief shepherd, our Judge and Saviour, may we, though unworthy, be called among his good and faithful servants. Amen.

LESSON III.

THEN came there certain of the pharisees unto Jesus, saying unto him: Depart hence; for Herod will kill thee. And he said unto them: Go ye, and tell that fox: Behold, I heal the sick; and do cures to day; and to morrow; I must walk to day, and to morrow, and the day following; for it cannot be, that a prophet should perish out of Jerusalem. And again he said to his disciples; Behold, we go to Jerusalem; and there, the Son of man shall be put to death. And when he had said this, he went on through the cities and villages; healing the sick, and teaching the people, and journeying towards Jerusalem.

And as his disciples were with him in the way they were amazed, and afraid. But Jesus set his face stedfastly towards Jerusalem; and went before his disciples in the way leading to that city.

Jesus.

Jesus said to his disciples: Why are ye fearful, O ye of little faith? My friends; I say unto you, be not afraid of them, that kill the body; and after that have no more that they can do. But I will forewarn you, whom ye shall fear, fear him, who after he hath killed, hath power to cast into hell. Verily I say unto you, Fear him.

Behold! They will deliver you also up to the councils; and bring you before governors, and kings. Yet fear not; little flock. He that endureth to the end, shall be saved. Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall persecute, and revile you for the truth's sake. Behold, so persecuted they the prophets; which were before you. Rejoice; I say unto you; and be exceeding glad; for great is your reward in heaven.

The disciple is not above his master; nor the servant above his Lord. If they call me Beelzebub, how much more shall they call those of my household? He that taketh not his cross, and followeth me, is not worthy of me. If any man will serve me, let him follow me; and where I am, there shall my servant also be. If any man will serve me,
him

him will my Father honour. He that loseth his life, shall keep it to life eternal.

COLLECT.

O thou! who, in order to strengthen our minds against the adversities of this life, hast in different ages shewn forth to mankind the great examples of thy patient and faithful servants, thy holy prophets, and apostles! Thou, by whose providence our Lord Jesus Christ himself took up his cross to give us an example of the greatest, and wisest fortitude! O thou, Almighty God, without whom nothing is strong, nothing is holy, endue us always, we beseech thee, with the truest magnanimity!

Let us, assisted by thy wisdom, study the writings and imitate the examples of this noble army of thy martyrs! Let us not be unworthy of the captain of our salvation! But let us put on the whole armour of righteousness, and manfully follow his footsteps; which lead to life and glory eternal; though it be through dangers and labours, through adversity and death.

Let us always fear thee, O God; and let us not fear any thing besides thee! Let us put
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our trust in thee, O God ; and not fear what man can do unto us ! Amen.



LESSON IV.

OW the scribes and Pharisees had taken counsel together to put Jesus to death ; and they gave a commandment, that if any man knew, where he was, he should shew it, that they might take him.

And the Jews passover was nigh at hand ; and many went up to Jerusalem before the passover to purify themselves : Then sought they for Jesus, and spake among themselves, what think you, that he will not come up to the feast ?

And Jesus came on journeying, healing the sick ; and teaching the people ; and he drew nigh to Jerusalem. And when he was come to the mount of Olives, he sent two of his disciples into the village of Bethany ; and they brought him a colt ; and cast their garments on it ; and set Jesus thereon. And many spread their garments in the way ; and others cut down branches of the trees, and strewed them in the way. Much people also from Jerusalem, (those that were with him,

him, when he raised Lazarus from the dead), when they heard that Jesus was coming, took branches of palm trees; and went forth to meet him. And when they were now at the descent of the mount of Olives, nigh to the city, the whole multitude that went before and came after, began to rejoice, and praise God; for all the mighty works, that they had seen. And he entered into Jerusalem.

And the whole city was moved; saying, Who is this? And the multitude said; This is Jesus, the prophet of Nazareth in Galilee. Hosannah to the son of David! Blessed be he; even the king; that cometh in the name of the Lord! Peace in heaven; and glory in the highest! And some of the Pharisees from among the multitude said unto him; Master, rebuke thy disciples: and he answered, and said unto them; I tell you, that if these should hold their peace; the very stones would immediately cry out.

And some of Jerusalem said; Is not this he, whom they seek to kill? And behold, he speaketh boldly.

And Jesus went into the temple of God; and there, the blind and the lame came unto him, and he healed them. But the chief priests and scribes, though they saw the won-

derful things, which he did ; yet believed they not in him : but came unto him, and demanded a sign. And Jesus said unto them : destroy this temple ; (speaking of the temple of his body) and I will build it again in three days.

COLLECT.

Grant, O Lord, that we may learn to follow this example of our Lord and master Jesus Christ ! While we are labouring in thy service, let us never be so mean, as to desert it through any fear of man ; but let us in such a cause boldly face, and confront all dangers ! though surrounded by enemies and persecutors, let us never remit our benevolence ; nor, while we have life, cease to take all opportunities of doing good to all.

So may we be partakers also of his resurrection ; and follow him to those mansions of peace and glory in the highest heavens, which thou in thy infinite mercy hast prepared for those that love, and put their trust in thee. Grant this, we beseech thee, through the same Jesus Christ. Amen.

L E S.

LESSON V.

AND Jesus taught daily in the temple, and preached the Gospel; and the people were very attentive to hear him. And he opened his mouth, and said; Wo unto you scribes and Pharisees, hypocrites! I am come in my Father's name; and ye receive me not: ye will not come unto me, that ye may have life.

Then said they unto him; Whom makest thou thyself? who art thou? Jesus saith unto them, Even the same, that I said unto you from the beginning. If I honour myself, my honour is nothing. But it is my Father that honoureth me; of whom you say, that he is your God.

When they took up stones to cast at him; Jesus said, Many good works have I shewed you from my Father. For which of these good works do ye stone me? Wo unto you, hypocrites; who pay tithe of mint and cummin; and neglect the weightier matters of the law; justice; mercy; and faith. Which of you convinceth me of sin? and if I speak the truth, why do ye not believe me? Is it not written, I said ye are all Gods, and all the children of the most High? If then the

scripture calleth them Gods, unto whom the word of God came; how say ye of him, whom the Father hath sanctified and sent into the world, that I blaspheme; because I said, I am the Son of God? If I do not the works of my Father, believe me not: but if I do, believe me for the works's sake. The works, which the Father hath given me to finish, the same bear witness, that he hath sent me.

And now ye seek to kill me: a man, who hath told you the truth. But he that sent me, is with me: the Father hath not left me alone; for I do always the things, that please him.

COLLECT,

Give us the wisdom, O Lord, to endeavour to fix deep in our hearts these two great and only solid foundations of true magnanimity: the certain hope of immortality; and the testimony of a good conscience!

Let us learn, that he who laboureth in thy service, and who doeth always the things that are pleasing in thy sight, will always receive the greatest support from thy holy Spirit in all his dangers and adversities, whensoever they oppress him: thou wilt never leave

leave him alone ! In the multitude of troubles, thy comforts will refresh his soul ; and fill it with peace, and joy, and triumph ; with patient dignity, and most blessed hope.

O everlasting Father, who art the strength of the souls of the righteous, and their almighty defender through all eternity ; Grant that we may preserve a conscience void of sin, and a perpetual humble trust in thy protection, through the grace of our Lord Jesus Christ. Amen.



LESSON VI.

AND in the day time Jesus was teaching in the temple ; and at night, he went out of the city ; and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

It was the Sabbath day ; and as Jesus passed by, he saw a man, who was blind from his birth ; and his disciples asked him, saying ; Master, who did sin ? this man, or his parents, that he was born blind ? Jesus answered ; neither hath this man sinned, nor

his parents ; but he is blind, that the works of God should be made manifest in him. It must be, that I continue working the works of my Father, as long as it is yet day time. As long as I am in the world, I am the light of the world. The night (of death) approacheth, when no man can work.

Then said he to the blind man, Go ; wash in the pool of Siloam. He went his way, as he was commanded, and washed, and came seeing. The neighbours therefore, and they which before had seen him, said ; Is not this he, who sat, and begged ? some said, this is he ; others said, it is like him. But he said, I am he. And they brought him to the Pharisees, and they called his parents, and asked them, saying, Is this your son, who, ye say, was born blind ? How then doth he now see ? His parents answered : We know that this is our son, and that he was born blind ; but by what means he now seeth, we know not. Then his neighbours, and the Pharisees said unto him ; How were thine eyes opened ?

He answered, and said, A man, that is called Jesus, said unto me, Go ; wash in the pool of Siloam ; and I went, and washed ; and I received sight. They say unto the blind man again ; What sayest thou of him, that
he

he hath thus opened thy eyes? he said; He is a prophet. Then said some of the Pharisees; This man is not of God, because he keepeth not the Sabbath day; others said; How can a man, that is a sinner, do such miracles? and there was a division among them. And they called the man again, and said; Give God the praise: we know, that this man is a sinner: he keepeth not the Sabbath day. The man answered, and said; One thing I know: that, whereas I was blind, I now see. And he it is, that hath opened my eyes. How can a man, that is a sinner, do such things? if he were not of God, he could do nothing. Then they reviled him; and said unto him, Dost thou teach us? have any of the chief rulers believed on him? and they cast him out. For they had agreed already; that if any man did confess, that he was the Christ, he should be put out of the synagogue; Nevertheless, among the chief rulers also, many believed on Jesus; but because of the Pharisees they did not confess it; lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God.

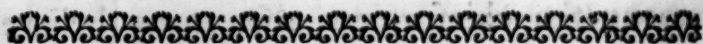
COLLECT.

Grant us the wisdom, O Lord, to compare the perpetual indefatigable benevolence of our blessed Lord, with the mean views, the miserable envy, and malicious detraction of the scribes and Pharisees.

From all envy, malice, and uncharitableness, good Lord, deliver us! Let us always love and honour virtue and goodness in the virtuous and the good! Let us learn to rejoice, whenever we hear of their beneficent and pious actions! Let us make their virtues and great examples, the business of our discourse, and of our imitation!

Let us love thee, O best and holiest of beings; and let us love every thing, that bears a resemblance of thy goodness!

Grant this, we beseech thee, through the same Jesus Christ our Lord. Amen.



LESSON VII.



ESUS spake this parable. A certain man had a figtree planted in his vineyard; and he came, and sought fruit thereon; and found none. Then
said

said he unto the dresser of the vineyard: Behold; these three years I come seeking fruit on this figtree, and find none. Cut it down. Why cumbereth it the ground? And he answering, said unto him; Lord, let it alone this year also; 'till I shall dig about it; and dung it; and, if it bear fruit, well: if not, then shalt thou cut it down.

And Jesus said; Verily I say unto you, Every tree that bringeth not forth good fruit, shall be cut down; and cast into the fire. Except ye repent, and bring forth fruits worthy of repentance, ye shall all likewise perish. These things say I unto you, that you may be saved.

Jesus said, I am come a light into the world; that whosoever believeth in me should not abide in darkness. But ye love darkness rather than light; because your deeds are evil. For every one that doth evil hateth the light; neither cometh to it; lest his deeds should be reprov'd. But he that doth (what is good, and agreeable to) truth, cometh to the light; that his deeds may be made manifest, that they are wrought in God.

I am come a light into the world; and the world receiveth me not. Verily, the queen of the south shall rise up in judgment with the men of this generation; and shall condemn them;

them : for she came from the uttermost parts of the earth, to hear the wisdom of Solomon ; and behold ; a greater than Solomon is here.

Jesus upbraided the cities, wherein most of his mighty works were done ; because they repented not. Wo unto thee, Chorazin ! Wo unto thee, Bethsaida ! For if the mighty works which were done in you, had been done in * Tyre and Sidon, they would have repented long ago. But I say unto you ; that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell ; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day.

And thou, O Jerusalem, Jerusalem ! O that thou, even thou, hadst known, at least in this day, the things that belong to thy peace ! The days of tribulation, and destruction, and vengeance are coming upon thee. Your house is left unto you desolate. O how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings ; and ye would not !

Verily in this generation is fulfilled the prophecy of Isaias ; seeing, they see not ; and

* N. B. viz. Ezekiel, Isaias, Jeremiah and the other prophets.
hearing,

hearing, they hear not; neither do they understand. For the heart of this generation is waxed gross; and their ears are dull of hearing; and their eyes have they themselves closed; lest at any time they should see with their eyes, and hear with their ears, and should understand in their heart, and should be converted, and be healed. But blessed (said he to his disciples) are your eyes, for they see; and your ears, for they hear.

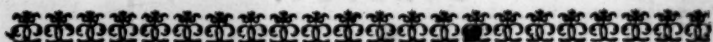
COLLECT.

Preserve us, O Lord, from all pride, ignorance, and obstinacy! from the vices of that miserable generation, which for more than three years was present at these our Saviour's wonderful actions, and heavenly doctrines; and yet still continued, loving darkness and vice; negligent of all the everlasting blessings which were offered to them; and shutting their eyes to the glorious light of the Gospel, which shone around them.

Grant, that we may daily be attentive to all instructions in virtue! Let us rejoice in learning true wisdom from him who was far greater than Solomon; or all those, who preached to the antient world: O prosper thou this our daily study, and daily practice!

Plant

Plant in our hearts the seeds of all the various kinds of virtues; and, by the continual dew of thy grace, grant that they may increase, flourish, and bring forth most abundant fruits of good works! So under thy gracious conduct, O God of all wisdom, shall we be truly wise here; and, as the necessary consequence, honourable and happy for evermore. Grant this, we humbly beseech thee, through the same Jesus Christ our Lord. Amen.



LESSON VIII.

WHEN gathered the chief priests, and Pharisees a council; and said, What shall we do? for this man doth many miracles; if we let him thus alone, all men will believe on him; and the Romans will come, and take away both our place and nation. Then one of them, named Caiaphas, being at that time high priest, said unto them; Ye know nothing at all, neither do ye consider, that it is expedient for us, that one man should die for the people; and that the nation should not perish.

Nicodemus

Nicodemus being one of them, said unto them ; Doth our law judge any man ; before it hear him, and know, what he has done ? They answered, and said unto him ; Art thou also of Galilee ?

Then from that day forth took they counsel to kill Jesus : they consulted also, how they might put Lazarus to death ; because that by reason of him many of the Jews went away ; and believed on Jesus.

And the Pharisees and chief priests sent officers to take Jesus : Jesus was then preaching unto the people. And the officers returned to the chief priests and Pharisees ; and they said unto them, Why have you not brought him ? the officers answered : never man spake like this man. Then said the Pharisees, Are ye also deceived ?

And they sought to destroy Jesus ; and they watched him ; and sent forth spies, which should feign themselves just men ; that they might take hold of his words, and might deliver him unto the power and authority of the governor.

The chief priests, and the elders of the people assembled together unto the palace of the high priest. And Satan entered into Judas, who was one of the number of the apostles ; and he went his way ; and communed

muned with the chief priests and captains, how he might betray Jesus unto them, in the absence of the multitude. (For the multitude were attentive to hear him.) And Judas said, What will ye give me; and I will deliver him unto you? And when they heard it, they were glad; and promised to give him money; and covenanted with him for thirty pieces of silver. And he promised; and from that time sought opportunity to betray him unto them.

COLLECT.

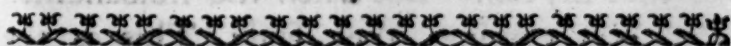
Give us, O Lord, the magnanimity and the wisdom to despise and detest all false, wicked and cowardly policy. Let us never imitate the conduct of the rulers of Jerusalem; who to preserve their nation from imaginary evils, committed the greatest real wickedness; overthrowing equity; encouraging treachery, venality, corruption, and perfidy; and shedding innocent blood.

Whatever flattering hopes, whatever fears, such policy may suggest to us, O preserve us, O Lord, both in our youth, and in our age, from the blindness of such folly; from the contagion of such wickedness!

benign

Let

Let us always remember that the welfare of nations, as of private persons, is better supported by perfect justice to all men, than by oppression, corruption or fearful craftiness. Give us the wisdom to know, that it is better and wiser for a nation to run any, even the extremest hazard; than to think of defending itself by such means. Preserve in us always, O Lord, these most noble, most true, and most wise sentiments; through the grace of our Lord Jesus Christ. Amen.



LESSON IX.

***** HEN said Jesus unto his disciples:
* T * In two days is the feast of the pass-
***** over; and then shall the Son of
man be betrayed to be crucified. Yet a little
while I am with you; and then, I go to my
Father, unto him that sent me.

O Jerusalem, Jerusalem, thou that killest
the prophets, and stonest them that are sent
unto thee! Hear this parable! There was a
certain householder, who planted a vineyard;
and let it out to husbandmen. And, when
the season for the fruit drew near, he sent
his servants to the husbandmen; that they
might receive the fruit of the vineyard. But
M the

the husbandmen caught his servants; and sent them away empty. They beat one; and killed another; and stoned another. And again he sent more servants; and they did unto them likewise. And again the third time he sent other servants; And them likewise they beat, wounded, and killed. Then said the Lord of the vineyard; what shall I do? I will send my son. Having therefore yet one son, his well beloved, he sent him also last, saying; It may be they will reverence my son. But when the husbandmen saw him coming, they said; This is the heir; come, let us kill him, and let us seize on his inheritance: and they caught him; and cast him out of the vineyard, and slew him. When therefore the lord of the vineyard cometh, what will he do unto those husbandmen?

And the Pharisees answered: He will miserably destroy those wicked men; and will let out his vineyard to other husbandmen, who shall render him the fruits in their season. Jesus answered, therefore I say unto you, scribes and Pharisees, the kingdom of God shall be taken from you; and given to a nation, bringing forth the fruits thereof. And when they heard it; they said, God forbid!

There

There came certain Greeks unto Philip, saying; Sir, we would see Jesus. Philip cometh, and telleth Andrew; and again Andrew, and Philip told Jesus. And Jesus answered them; saying,

The hour is come, that the Son of man shall be glorified. Now shall I, if I be lifted up from the earth, (this he said, signifying what death he should die) draw all men unto me. And they shall come from the East; and from the West; and from the North; and from the South; and shall sit down in the kingdom of God. Verily I say unto you; except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.

Now is my soul troubled!—And what shall I say? Father; save me from this hour [of death]!—But, for this cause, came I unto this hour!—Father; glorify thy name!

Then came there a voice from heaven, like unto thunder; saying, I have both glorified it, and will glorifie it again.

COLLECT.

O thou, the giver of all wisdom! by whose providence, the light of sacred knowledge is often removed from one people to
M 2 another;

another ; and, since the death of our Lord Jesus Christ, has been mercifully extended even to these nations ! O Lord, we give thee most hearty thanks, that it hath pleased thee ; that we should be born in an age and country, which thou hast blessed with the knowledge of truth, and such other virtuous science, as flows from thee, the fountain of all light !

And we humbly beg the continual assistance of thy grace ; that we may not make ourselves unworthy of these great benefits ; that we may not so misuse these glorious opportunities, as to deserve that this light should be taken from us.

Grant ; that we may always make the best use of all the learning, and the education that is given to us ; that we may shew our knowledge in the best manner ; even by the excellence of our piety, of our charity, of our virtue ! Assist us, O Lord ; and direct us in this glorious work ! and let thy great and holy name be glorified in these and all other nations, in proportion to the light, which thou hast graciously bestowed on them. Amen.

LESSON X.

***** HEN came the first day of unleavened bread ; when the passover was to be prepared ; and Jesus knew, that the hour was come, that he should depart out of this world unto the Father. Then called he two of his disciples, Peter and John ; and said unto them ; Go into the city of Jerusalem, and there make ready the passover for us. And the disciples went ; and made ready the passover.

In the evening Jesus came with the twelve apostles ; and sat down with them. Having loved his own, that were in the world, he loved them unto the end : and he said unto them, with desire have I desired to eat this passover with you, before I suffer. For I say unto you ; I shall not any more eat thereof ; neither shall I again drink of the fruit of the vine.

And he took bread ; and gave thanks ; and blessed ; and brake it. Then he gave it to his disciples ; and said ; Take, Eat ; This is my body, which is given, and broken for you. Do this in remembrance of me.

Likewise he took the cup ; and gave thanks : And he gave it to them, saying :

M 3

Drink

Drink ye all of this : (and they all drank of it)
For this cup is the new testament in my
Blood: Which is shed for you; and for
many; for the remission of sins. This do
ye, as oft as ye shall drink it, in remem-
brance of me.

COLLECT.

Grant, O Lord; that, with all humility,
and devotion of mind we may always ap-
proach the table of thy holy Sacrament; in
which the sufferings and death of our blessed
Master, the breaking of his Body, and the
pouring forth of his Blood, are still shewn
forth unto us.

Inspire us at such seasons with a peculiar
measure of thy holy Spirit; that we may then
recall to our memory his fortitude, his good-
ness, and his patience! that these and all
the other heavenly virtues, in which he has
instructed us by his precepts and by his ex-
ample, may then rise strong in our minds;
and strike still deeper roots in our hearts; so
as to bring forth in us the fruits of universal
virtue, and lasting holiness; through the
continual assistance of thy grace! Amen.

LESSON XI.

*** HERE was a strife, among the
T *** disciples ; which of them should be
*** accounted the greatest. Jesus then
rose from supper ; and laid aside his garment ; and took a towel ; and girded himself. After that, he poured water into a bason ; and began to wash the disciples feet ; and to wipe them with the towel, where-with he was girded. Then came he to Simon Peter ; and Peter said unto him ; Lord, dost thou wash my feet ? Thou shalt never wash my feet. Jesus answered him : What I do, thou knowest not now ; but thou shalt know hereafter.

So after he had washed their feet, and had taken his garments, and was sat down again, he said unto them : Know ye, what I have done unto you ? The kings of the nations exercise lordship over their subjects ; and they that exercise authority upon them, are called benefactors. But ye shall not be so. He that is greatest among you, he that is chief, let him be as the servant of all.

For which is greatest, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? But I am among you, as he

that serveth. Ye call me Lord, and Master; and ye say well, for so I am. (This he said, knowing, that he was come from God; and went to God; and that the Father had given all things into his hands.) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet; *and to be clothed with humility one to another*: For I have given you an example; that ye should do, as I have done to you. Verily, verily, I say unto you; the servant is not greater than his Lord; neither he that is sent, greater than he that sent him.

If ye know these things; **HAPPY** are ye, if ye do them.

COLLECT.

O God, author of all wisdom! teach us, we beseech thee, that true greatness of mind is never more nobly employed, than when exerted in acts of the deepest humility! Teach us, that all human pride is founded in meanness of spirit; supported by ignorance; and filled with unhappiness.

Grant; that this most blessed and glorious example of humility, thus shewn forth in our great Lord and Master, may have its due effect on our minds, and may convince us,

us, that no office can be too humble, by which we miserable dust and ashes, may shew our love to our brethren, or our veneration for thy infinite majesty, who reignest over all for ever and ever. Amen.

LESSON XII.

WHEN Jesus was troubled in spirit; **T** and said. Verily; verily; I say unto you; that one of you, which eateth with me, shall betray me: behold! the hand, that betrayeth me, is with me on the table. Then the disciples were exceedingly sorrowful; and looked on one another; doubting, of whom he spake; and began to say, one by one, unto him; Lord, is it I? Then Judas said; Master, is it I? Jesus answered; Thou hast said. What thou doest, do quickly. The Son of man indeed goeth; as it is written, and determined of him: But wo! I say unto you; wo! unto that man; by whom the Son of man is betrayed. It had been good for that man, if he had not been born.

Judas then went out; and it was night. Then said Jesus; Behold! the hour cometh, that

that ye shall be scattered every man to his own; and shall leave me alone. And yet I am not alone; because the Father is with me.—All ye shall be offended, because of me, this night: as it is written: I will smite the shepherd; and the sheep of the flock shall be scattered abroad. But Peter answered, and said; Though all men shall be offended in thee, yet will I never be offended: though I should die with thee, yet will I not deny thee. Likewise also said all the disciples; and Peter said; Lord: I am ready to go with thee into prison; and to death. I will lay down my life for thy sake.

Jesus answered him: Wilt thou lay down thy life for my sake? Simon! I say unto thee, the cock shall not crow twice in this night, before that thou shalt thrice deny, that thou knowest me. Simon! Simon! behold; Satan hath desired to have you. But I have prayed for you, that thy faith fail not. And when thou art converted, strengthen thy brethren.

COLLECT.

Grant, O Lord, that we may study this example of steady magnanimity in our blessed Master. After having shewn to his disciples

so

so much love and humility; after having washed all (even Judas's) feet; when he knew that he was to be betrayed by one; deserted by all of them; to his betrayer, how fearless does he shew himself; and yet how charitably does he warn him of his dreadful punishment, if he proceeded in such perfidy? to the rest of his disciples, how forgiving, how tender and how mereiful?

Give us grace also; that we may learn from the example of Peter's confidence, and of his fall, to distrust ourselves, and to rely only upon thee, who alone canst bestow steadiness, perseverance; and true magnanimity.

Grant us, O Lord, all the virtues and graces, which adorned the life of our blessed Master; and which so much exalt our nature; and render it superior to all difficulties! Grant this, we most humbly and earnestly beseech thee, through the same Jesus Christ. Amen.

LESSON XIII.

HEN said Jesus unto his disciples; Children! Yet a little while I am with you. Yet a little while; and the world seeth me no more. Peace I leave with you. My peace I give unto you.

As the Father hath given me commandment, even so have I done. Keep ye the commandments, which ye have heard from me; they are not mine; but the Father's, which sent me. If ye love me, keep them. He that hath my Father's commandments, and keepeth them, he it is that loveth me: And I will love him; and will manifest myself unto him: my Father himself also will love him; and we will come unto him; and make our abode with him.

I will not leave you comfortless. I will pray the Father, and he will give you another Comforter; who shall dwell with you; and be in you; and abide with you for ever; even the Spirit of truth; which proceedeth from the Father. He shall teach you all things; and bring all things to your remembrance, which I have said unto you. He will guide you into all truth.

COLLECTS.

O thou the fountain of all goodness! without whom nothing is strong, nothing is holy, assist us always with thy heavenly Spirit, according to the gracious assurances thus given to us, by our blessed Master! Be present always with us! Be our continual comforter, we most humbly beseech thee, while we are proceeding in that path of virtue, which he himself hath trod before us! Remind us always of his doctrines, of his example!

Let us learn, that increase of thy grace, which leadeth to virtue, is the greatest benefit that can possibly be conferred upon us: Infinitely superior to increase of riches; increase of worldly honours, or worldly pleasures.

O thou, holy Spirit of the Almighty! who art the giver of all the various degrees of wisdom and virtue! thou, that inspirest with wisdom and virtue the exalted minds of angels, and blessed Spirits! Thou, that givest all the wisdom and virtue, that is found among men! O grant us a wise, and (what is the same) a virtuous mind! Let us not debase our minds by negligence; by application to the vanities of life; by wickedness.

Give

Give us the desire of other knowledge!—of the knowledge of what is acceptable in thy fight! Give us a disposition for other kind of employment!—Ardour in the business of obeying thy will!

May we, regenerated and daily renewed by thy heavenly influence become new creatures; breathing nothing but pure religion; making that our business, our honour, our pleasure! O lead us into all truth, that may be necessary or expedient for us; and strengthen us in all parts of our duty! Amen.



LESSON XIV.

***** WHEN Jesus continued speaking to
 * T * his disciples; and said. Love ye
 * * * * * one another; even as I have loved
 you. Greater love hath no man than this;
 that he lay down his life for his friends.

These things have I spoken unto you, being yet present with you; In the world ye shall have tribulation: but be of good cheer; I have overcome the world. Let not your heart be troubled; neither let it be afraid.

If they hate you ; ye know that they hated me, before they hated you. Verily ; they have hated me without a cause !—The same things will they do unto you ; because they know not me, nor him that sent me. But remember the word, that I said unto you ; The servant is not greater than his lord : if they have persecuted me, they will persecute you also :

They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you, shall think that he doeth God service. But be not afraid ; ye shall be sorrowful ; but your sorrow shall be turned to joy. A woman in travail hath sorrow ; but as soon as she is delivered, she remembereth no more the anguish ; for joy that a man is born into the world. So ye likewise shall have sorrow at present ; but I will come again ; and your heart shall rejoice ; and your joy no man shall take from you : for my Father himself loveth you.

And now I depart out of the world. But because I have said this, sorrow hath filled your hearts. Nevertheless, I tell you the truth, if ye loved me, ye would rejoice at it ; because I go to my Father. It is expedient also for yourselves, that I depart : For if I depart not, the Comforter will not come ;
But

But when I am departed, I will send him to you.

Ye have heard also, how I said to you, I go away, and come again. In my Father's house are many mansions. I go thither to prepare a place for you; and I will come again; and receive you unto myself; that where I am, there ye also may be.

COLLECT.

O God! Teach us so duly to reflect upon the sufferings and the fortitude of our great Lord and Master, thus dying for us; that we his servants may think it our greatest glory and happiness to endure in like manner any scorn, hatred or persecution of wicked and ignorant men; so it be but in a good cause, and for thy glory: being always animated by the consciousness of thy holy Spirit to comfort and assist us here; and the promise of those eternal mansions which our Lord is now graciously preparing for us in heaven.

Grant this, through the same Jesus Christ. Our Lord. Amen.

LESSON XV.

THESE words spake Jesus, and lift
up his eyes unto heaven and said,
Father, the hour is come.—

I have glorified thee on earth: I have finished the work, which thou gavest me to do.

I have manifested thy name unto the men, whom thou gavest to me out of the world: I have given unto them the words, which thou gavest to me; and they have received them. They have known, that all things, whatsoever thou hast given me, are of thee. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

O righteous Father! the world hath not known thee; but I have known thee; and these have known, that thou hast sent me. And I have declared unto them thy name; and I will declare it; that the love, wherewith thou hast loved me, may be in them; and I in them. And for their sakes sanctify I myself; that they also (by my example) might be sanctified through the truth.

And now I am no more in the world. And now, O Father, glorify me with thine own self; with the glory, which I had with thee

thee before the world was! I come unto thee.

But these are in the world, Holy Father! I pray for them! I pray not, that thou shouldst take them out of the world; but that thou shouldst keep them from the evil. Sanctify them through thy truth! thy word is truth.

Neither pray I for these alone; but for them also, who shall believe on me, through their word. (Other sheep have I, which are not of this fold; them also must I bring; and they shall hear my voice; and there shall be one fold, and one shepherd.) Grant, that they all may be one; as thou, Father, art in me; and I in thee! that they also may be made perfect; and that the world may know, that thou hast loved them, as thou hast loved me!

Father! I desire that they may be with me, where I am! That they may behold my glory, which thou hast given me; (for thou lovedst me before the foundation of the world) and may enter into the glory, that thou hast prepared for them that love thee, and keep thy commandments!

AMEN. LORD JESUS. AMEN. SO BE IT.

L E S-

LESSON XVI.

AND when they had sung an hymn,
 A Jesus and his disciples went forth;
 and came into the mount of Olives.
 And they went over the brook of Cedron;
 and entered into a garden, called Gethsemane. To this place Jesus often resorted with his disciples. When they came into the garden, Jesus said unto them; Sit ye here; while I go, and pray yonder. And he took with him Peter, and the two sons of Zebedee, James and John.

Then began Jesus to be sorrowful; to be sore amazed; and very heavy; and he said to them; My soul is exceeding sorrowful! even unto death. Tarry ye here; and watch with me. And he went forward a little, (about a stone's cast) and withdrew himself from them: then kneeled he down; and fell on the ground on his face; and prayed, saying!

O my Father! All things are possible to thee!—O my Father, if it be possible,—Remove this cup!—Let it pass from me!—

Nevertheless, not as I will, but as thou wilt.

And he came to his disciples; and found them asleep; and he said unto Peter: What,

could not ye watch with me one hour? Watch, and pray; lest ye enter into temptation; (into such trials). The Spirit truly is willing; but the flesh is weak.

And he left them; and went away; and again prayed; and said the same words. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground. And there appeared to him an angel from heaven, strengthening him.

Then came he, and found them asleep again; for their eyes were heavy with sorrow. But he left them; and went away again; and prayed the third time, saying!

Father! let not my will, but let thy will be done! If this cup cannot pass away from me, except I drink it,—thy will be done!

COLLECT.

O most gracious God; be thou pleased to choose, and appoint for us our lot in life!

If thou determinest prosperity to be our portion; preserve us, we beseech thee, from the spirit of idleness, and luxury; of folly, and vanity; of pride, and tyranny; Give us that government of ourselves, that humility and charity which may make us blessings to all

all around us, and render us acceptable in thy fight.

But if we are to struggle with adversity ; if adversity is the soil, in which the virtues of our mind are most likely to grow and flourish ; Let us with all resignation submit to thy infinite wisdom, and goodness ! let us say, with our blessed Master, thy will be done !

Let us be serious under adversity ; but let us not murmur at it, nor despond : Let us acquire, by means of it, constancy and firmness of mind : let us learn the vanity of the things of this world ; but neglect no part of our duty in it : let us be excited by it to aspire after that happiness and heavenly glory ; with which all the sufferings of the present time are not worthy to be compared.

From what we are called to suffer, may we acquire greater tenderness of spirit towards all that are in distress ; and a more warm and lively feeling of their infirmities and miseries.

Grant this, we earnestly beseech thee with all humility and resignation of mind, through the same Jesus Christ our Lord. Amen.

LESSON XVII.

✠✠✠✠ J E S U S then arose from prayer ; and came to his disciples ; and said unto them, Do ye sleep on still, and take your rest ? It is enough. Rise ; let us be going : Behold ; he is at hand, that doth betray me. Behold ; the hour is come, that the Son of man is betrayed into the hands of sinners.

While he yet spake, behold a multitude with swords and staves ; and Judas, one of the twelve, went before them. Now Judas had given them a token, saying ; Whomsoever I shall kiss, that same is Jesus. Take him, and lead him away safely. As soon therefore as he came up, he went straightway to Jesus, and said ; Hail ! Master ! Master ! and kissed him. But Jesus said unto him ; Judas ! Betrayest thou the Son of man with a kiss ? friend ! wherefore art thou come !

And then knowing all things that should come on himself, he went forth ; and said unto them ; Whom seek ye ? They answered him ; Jesus of Nazareth. Jesus said unto them ; I am he. As soon as he had said, I am he ? they went backward ; and fell to the ground.

ground. Then asked he them again, whom seek ye? they said, Jesus of Nazareth. Jesus answered; I have told you, that I am he. If therefore ye seek me, let these go their way. And the saying was fulfilled, which he spake, Of them which thou hast given me, have I lost none?

Then laid they their hands on Jesus; and took him: but when those, that were about him, saw what would follow, they said; Lord, shall we smite with the sword? and one of them, (Simon Peter) drew a sword; and smote a servant of the high priest's; and cut off his ear. Then said Jesus unto him; Put up thy sword. Thinkest thou, that I cannot pray unto my Father; and he shall presently give me more than twelve legions of angels? but how then shall the scripture be fulfilled, that thus it must be? The cup, which my Father hath given me, shall I not drink it?

Then the captain and the officers took Jesus, and bound him; but he said unto them; Suffer ye, permit me thus far; and he touched the servant's ear, and healed him.

COLLECT,

Grant, O Lord, that we may be transformed into a resemblance of the magnanimity, and mercy of our blessed Master.

Let us observe, with what intrepidity he met all his dangers, and sufferings. Yet at the same time how kindly careful, and anxious he was for the safety of his friends. Instead of loudly reproaching his betrayer Judas with his perfidy; iniquity, and ingratitude; in what courteous, and endearing manner does he rebuke him? To the servant, who was seizing and leading him to death, how merciful? employing in his behalf, for the last time, his miraculous power of doing good.

O mighty and beneficent God of all! pour into our hearts these divine virtues of magnanimity, and mercy! Let us learn, that these two virtues ought never to be separated; but that they ought to be planted together in our hearts; to grow; and to flourish there together; as by thy gracious providence they mutually strengthen; improve; and exalt each other. Grant this, O Lord, through the same Jesus Christ. Amen.

L E S.

LESSON XVIII.

***** JESUS said unto the chief priests,
* J * and captains and to the elders, who
***** were come to him; and to the multitude: I was daily with you in the temple; and sat teaching there. And are ye now come out with swords and staves, against me, as against a thief? Then they led him away; and brought him to the house of Caiaphas, the high priest; where all the scribes, and elders, and chief priests were assembled.

The high priest then asked Jesus concerning his disciples, and his doctrine. Jesus answered him; I spake openly to the world; I ever taught in the synagogue; and in the temple; whither the Jews always resort. Ask them, which heard me, WHAT I said unto them. Then one of the officers, which stood by, struck Jesus with the palm of his hand; saying, Answerest thou the high priest so? Jesus answered: if I have ever spoken evil, bear witness of the evil. But if well, why smitest thou me?

Now the chief priests and elders sought false witness against Jesus to put him to death; and found none: for though many false witnesses came, yet their witness agreed not together.

gether. At last there came two false witnesses, who said; we heard him say, I am able to destroy the temple, and to build it in three days. But neither so, did their witness agree together. And the high priest stood up in the middle of the council; and asked Jesus, What is it, that these witness against thee? answerest thou nothing? But Jesus held his peace. Then said the high priest; I adjure thee by the living God, that thou tell us, whether thou be the Christ; the Son of the blessed. And Jesus said unto them; I am. I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of glory; and coming in the clouds of heaven.

Then Caiaphas rent his clothes, saying; He hath spoken blasphemy. What further need have we of witnesses? Behold; now ye have heard his blasphemy; What think ye? They answered and said, He is guilty of death. And they all condemned him to death. Then the men, who held Jesus, mocked him; and the servants spat in his face; and, when they had blindfolded him, they smote him with the palms of their hands; saying, Prophecie! prophecie unto us, thou Christ; who it is that smote thee?

COLLECT.

O thou! by whose amazing providence our great Lord and Master submitted himself to these indignities, in order that all mankind might follow the example of such patience; O grant that we may attend to his example, and learn from him; who, though the Son of the Highest, was thus meek and lowly in heart!

But, above all, grant; that we may resemble him in the innocence, in the beneficence, and holiness of the whole course of our lives! Let a good conscience be the solid foundation of all our fortitude! Then will our patient magnanimity by thy assistance become perfect!

So by thy grace let us, in the midst of calumny and cruelty, (if our virtues should possibly meet with such treatment and trials), remain always unappalled; and unmoved! let us look on our enemies with mildness; with tender compassion! while their breasts are torn with malice, and darkened by wrath, let our minds by thy grace be blessed with the most serene and clearest calm; with the most holy peace. With ineffable joy, and most overflowing abundance of felicity, let us lift up our eyes to thy throne, O great God, omniscient Judge,

Judge, thou God of all purity and happiness !
—Grant this, we beseech thee through the
same Jesus Christ our most blessed Lord.
Amen.



LESSON XIX.

HEN Judas, who had betrayed
Jesus, when he saw that he was
condemned, repented himself; and
brought again the thirty pieces of silver to the
chief priests, and to the elders; saying, I
have sinned, in that I have betrayed the in-
nocent blood. And they said unto him, What
is that to us? see thou to that. And he cast
down the pieces of silver in the temple; and
departed; and went, and hanged himself.

Now Jesus's disciples had forsaken him,
and fled: but Simon Peter, and John fol-
lowed him afar off; and went after him into
the palace of the high priest. When the
servants therefore of the high priest saw Pe-
ter, they looked earnestly on him; and said:
This man was one of the disciples of Jesus of
Nazareth. But Peter denied it; and being
charged with it again, he denied it again with
an oath; and a third time with curses and
oaths;

oaths ; saying, I know not this man of whom ye speak. And immediately, while he was speaking, the cock crew. And the Lord turned about ; and looked upon Peter.—

And Peter remembered the words of the Lord ; how he had said to him, “ before the “ cock crow, thou shalt deny me thrice.” And he went out ; and when he thought thereon, he wept bitterly.

COLLECT.

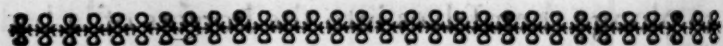
O God of all goodness! most merciful Father! we, miserable dust and ashes, most humbly beseech thee ; hear us, good Lord !

Grant ; that, if any among us should be so wretched as to forfeit their innocence, and to plunge themselves into the horrors of a bad conscience, yet suffer us not, O Lord! suffer us not on any account to be ever tempted, like Judas, to the last act of despairing wickedness ; the act of the greatest folly, cowardice, and horror.

O thou, most worthy Judge eternal! Thou, whose mercy is over all thy works ; favourably look down upon us ! Thou, who givest grace and comfort to the penitent and contrite, O raise up them, that fall ! strengthen our frailties, and infirmities ! direct, and support

port us in the way of true repentance! Let us, after the example of Peter, labour most abundantly to make an atonement for our sins; by serving thee faithfully all the residue of our days on earth, in all perseverance and diligence in all godliness; and in endeavouring to become the humble instruments of the greatest possible good to men, and glory to thee!

Grant us this lasting, this most blessed reformation! Let us duly think on him; who, by thy all-gracious providence, came to call sinners to repentance, and to preach unto mankind the most blessed tidings of remission of sins, even the same Jesus Christ, our Redeemer and Saviour. Amen.



LESSON XX.

OW it was not lawful for the Jews to put any man to death: therefore led they Jesus from Caiaphas, and delivered him to Pontius Pilate, the Roman governor. And Pilate enter'd into the judgment hall; and Jesus stood before him.

And Pilate said, What accusation do ye bring against this man? They answered, and said;

said; If he were not a malefactor, we would not have brought him to thee. We have found him perverting the nation, and forbidding to give tribute to Cæsar; saying; that he himself is Christ a king. He stirreth up the people; teaching throughout all Jewry from Galilee to this place.

Then said Pilate unto Jesus. Hearest thou not, how many things they witness against thee? But Jesus answered nothing. And Pilate marvelled greatly; and said: Thine own nation, and the chief priests have delivered thee unto me. What hast thou done? Art thou a king?

Jesus said. I am.—But my kingdom is not of this world; my kingdom is not from hence.

The end, for which I was born; and the cause, for which I came into the world, was;—That I should bear witness to the truth. Every one that is of the truth, heareth my voice.

Pilate saith unto him. What is truth? Whence art thou? speakest thou not unto me? Knowest thou not, that I have power to crucifie thee, and to release thee? Jesus answered; Thou couldest have no power at all against me, except it were given thee from above.

Then

Then Pilate feared, and sought to release him ; but hearing that he was of Galilee, of the jurisdiction of Herod, (who was at that time in Jerusalem) he sent him to Herod ; and Herod sent him back again to Pilate.

Then Pilate called together the chief priests ; and rulers ; and the people ; and said unto them. Ye have brought this man before me, as one that perverteth the people ; and behold, I have made an enquiry about him before you ; and have found no fault in him, touching the things whereof ye accuse him. No, nor yet Herod. For I sent him to Herod ; and lo ! nothing worthy of death is done unto him. I will therefore chastise him ; and release him. I find in him no fault at all.

This he said ; for he knew, that it was for envy that they had delivered him.

COLLECT.

Grant, O Lord, we humbly beseech thee, that from this example of our Lord Jesus Christ we may learn true magnanimity ! May we learn it from him, who when accused of aiming at an earthly crown, with contempt looked down on all worldly ambition ; claiming a much higher, more honourable office ;
I the

the office of benefactor to mankind ; in leading the nations out of error ; and guiding them into the way of truth, of virtue, and of happiness.

O may we hearken to his voice ! and learn from him, that the highest honour to which we possibly can aspire, is to become acceptable servants to thee ; and by thy assistance, benefactors to our brethren. And let us always remember, that the highest benefit which can be conferred on men, is to make them more virtuous ; to turn their hearts to the wisdom of righteousness ; and to guide their feet into the way of thy eternal peace.

Grant this, we most humbly beseech thee, through the same Jesus Christ our Lord. Amen.



LESSON XXI.

***** PILATE came forth again unto the people : and said. Behold ; I bring him forth to you again ; that ye may know, that I find no fault in him.

Then came Jesus forth. And Pilate said ; Behold the man.—Ye have a custom, that at the passover, I should release unto you a
O prisoner.

prisoner. Will you, that I release unto you Jesus, who is called Christ, and whom ye call the king of the Jews?

Then the chief priests, and elders persuaded the multitude; that they should destroy Jesus, and ask the life of one Barabbas; who was a notable prisoner; and a robber; and had made insurrection; and committed murder. But Pilate, willing to save Jesus, said again; Which of these two, shall I release unto you? Barabbas, or Jesus? And they cried out all at once, saying; Away with this man; and release unto us Barabbas. Pilate said; What then shall I do with Jesus? And they cried; Crucifie him, crucifie him. Pilate said the third time; Why? what evil hath he done? I have found no cause of death in him. And they were instant with loud voices, requiring that he might be crucified; saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar.

When Pilate therefore saw, that he could prevail nothing, but that rather a tumult was made, he said; Take YE him, and crucifie him. For I find no fault in him.

Having said this, the governor took water; and washed his hands before the multitude; and said; I am innocent of the blood of this
just

just person. And then, willing to content the people, he released Barabbas; and gave sentence, that Jesus should be crucified.

COLLECT.

O most merciful, most just Judge of the universe! Grant us thy holy Spirit, we beseech thee, and inspire us with fortitude to defend the innocent, and oppressed! Whatever our station in life is, let us always rejoice in this glorious office; let us persevere in it; nor fail at last, as Pilate did, through any fear or respect of man!

But if the laws of our country are our study, let us remember by thy Grace, that in that science this virtue is particularly necessary and glorious! that to defend the innocent, and protect the oppressed is the cause, the meaning, and ultimate end of all law.

If we plead before the seat of judgment, or are seated on it, grant that we may never look on our profession in a less noble light; but let us always remember that most tremendous, most holy tribunal, before which we are all to be assembled; and to be ourselves judged according to that judgment, which we have used to our brethren.—Grant this, we

most humbly beseech thee, through the same
Jesus Christ our Lord : Amen.



LESSON XXII.

HEN Jesus therefore had been first
beaten with scourges, the soldiers
of the governor took him into the
hall, called prætorium ; and called together the
whole band. Then they stripped him of his
clothes ; and put on him a purple robe ; and
they bowed the knee before him ; and mock-
ed him ; saying, Hail, king of the Jews.
They put a reed also in his hand ; and platted
a crown of thorns, and put it on his head.
Then they struck him on the face ; and spat
on him ; and took the reed, and smote him
on the head.

And when they had thus mocked him,
they led him away to crucifie him.

And he, bearing his cross, came forth.

And there followed him a great company
of people, and of women, who also bewailed
and lamented him. But Jesus turned unto
them ; and said. Daughters of Jerusalem,
weep not for me ! Weep for yourselves, and
for your children. For behold, the days
come ; when they shall say unto the moun-
tains,

tains, fall on us ; and to the hills, cover us : In which they shall say ; Blessed are the barren, that never bare ; and the paps that never gave suck. Daughters of Jerusalem, weep not for me ! Weep for yourselves, and for your children !

COLLECT.

Grant us, O Lord, the grace to observe our Lord Jesus Christ under all these his sufferings and insults, not expressing one murmur of wrath or ill will to any of his persecutors ; but still breathing the same compassion, as when he wept over the unhappy city of Jerusalem ! Let us observe him sorrowful ; not for his own approaching tortures and death, but for their approaching ruin ; that terrible destruction, which in a few years overwhelmed them ; and which he had been labouring so much to avert from them and their children.

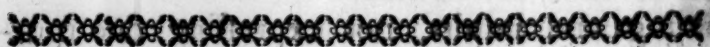
When we see thy blessed Son thus treated, and thus behaving himself, O let us learn to despise and detest all thoughts of revenge ; of malice, pride, and hatred ! In imitation of him, in gratitude, in respect, in obedience to him, let us be calm and patient ; long-suffering and forgiving one another !

O 3

O God

O God of all beneficence and wisdom! breathe into our hearts this true magnanimity! Affisted by thee, let us preserve always a nobleness of mind unabated by any labour or pain; and at the same time a benevolence of heart unabated by any insult, injury or ingratitude!

Grant this, we most humbly beseech thee, through the same Jesus Christ our Lord, Amen.



L E S S O N XXIII.

Is this nothing to you, O ye that pass by the way? behold, and see!

The children of fools had him in derision:

They helped forward his calamity;

They spared not to spit in his face:

They recompensed him evil for good.

Yet did not he weep for those who were in trouble?

Was not his soul grieved for those in adversity?

He was a Father to all in affliction:

Eyes was he to the blind, and feet was he to the lame,

The blessing of those who were ready to perish came upon him,

And he caused the widow's heart to sing for joy.

Surely his reward is prepared for ever,

A crown of glory from the hand of the most High;

Though he was despised, and rejected of men;

Though he was a man of sorrows, and acquainted with grief;

Though they esteemed him stricken,

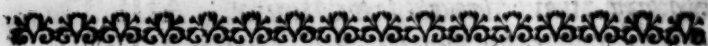
Smitten of God, and afflicted;

Yet was it for our transgressions that he was wounded,
 And for our iniquities that he was bruised.
 The chastisement (which is for our peace) was upon him;
 And with his stripes we are healed.
 All we, like sheep, have gone astray;
 We have turned every one to his own way;
 And the Lord hath laid on him the iniquity of us all.
 He was oppressed, and he was afflicted:
 Yet opened he not his mouth;
 As a lamb, was he brought to the slaughter:
 As a sheep before her shearers, was he dumb.
 He gave his back to the smiters,
 And his cheeks to those that plucked off the hair;
 He hid not his face from shame, and spitting.
 He was taken from prison, and from judgment;
 He was cut off out of the land of the living:
 He made his grave with the wicked.
 Though he had done no violence,
 Neither was deceit found in his mouth,
 Yet it pleased the Lord to put him to grief:
 For the transgression of the people was the stroke upon him:
 He bare their iniquities;
 He made his soul an offering for their sins.
 But the Lord who had smitten him,
 By his power did also heal him.
 After two days did he visit him:
 On the third day did he raise him up;
 And he shall live in his sight for ever.
 His days shall be prolonged,
 And the pleasure of the Lord shall prosper in his hand.
 He shall see of the travail of his soul,
 And shall be **SATISFIED**.

O Lamb of God, thou that takest away the sins of the world!
 Thou, that thus pouredst out thy soul unto death,
 And wert willingly numbered with the transgressors!

Thou, that didst bear the sin of many,
And now makest intercession for the transgressors!

Have mercy upon us, and hearken to our prayer!
O Lamb of God, that takest away the sins of the world!
Suffer us not at our last hour, in the pains of death,
To forget this thy patience and love!
Grant us, at our last hour,
Grant us, we beseech thee, this thy peace!



LESSON XXIV.

WHEN led they Jesus to a place near
The city, called Calvary. And they
led two thieves also with him, to
be put to death. When they were come to
the place, they gave him to drink wine
mingled with myrrh, or gall*: and when
he had tasted thereof, he would not drink.
The soldiers also mocked him, coming to
him, and offering him vinegar; and he re-
ceived the vinegar. Then the soldiers took
his garments, and divided them among them-
selves, and cast lots for them.

And they crucified him.——

They crucified also the two thieves with
him; one on the right, and one on the
left, and Jesus in the midst. And the scrip-

* N. B. A draught usually given to condemned persons just
before their crucifixion, in order to stupify the sense of the
sharp pains of that death.

ture was fulfilled, which saith, " he was numbered with the transgressors ; " and they set over his head an inscription, (being his accusation) This is Jesus of Nazareth, king of the Jews.

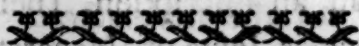
And the people stood beholding; and they that passed by, reviled and railed on him; shaking their heads; and saying; Ah! Thou, that destroyest the temple, and buildest it in three days, save thyself; and come down from the cross. Likewise also the chief priests with the scribes, and elders mocked him; and said: Let Christ the King of Israel come down from the cross; and we will believe him. He saved others; himself he cannot save. He trusted in God; let him deliver him, if he delight in him!

Then said Jesus,
Father, forgive them! For they know not what they do.

COLLECT.

Assist us, O Lord, that we may usefully fix our eyes on this scene of the most grievous sufferings of our Lord Jesus Christ; a scene of the most extreme and most ignorant malice; of injuries most undeserved; of torments most intolerable! Yet all born with the most serene undisturbed fortitude; with
the

the most abundant uninterrupted love, even to his murderers.



O thou Lord Jesus Christ, who has taught us * to love our enemies, and to do good to them; to bless those who curse us, and to pray for those that despitefully use us, and persecute us; and who hast so wonderfully confirmed these thy heavenly doctrines with thy own divine example, and thus sealed them even with thy most precious and innocent blood, we beseech thee, help thy servants!

May we learn from thy command and example to pray for the happiness and salvation of all men; whether friends or enemies, Jews or Gentiles! Let us pray, that the love of our heavenly Father may be upon them all! that his grace may convert their hearts! and when the troubles of this short life are ended, that we may, by his mercy, all be made happy together for evermore in the blessed mansions of perpetual peace and joy. Amen.

* N. B. Book 1. Lesson 17.

LES

LESSON XXV.

ONE of the malefactors, which was
O crucified with Jesus, railed on him;
and reviled him; saying, If thou
be the Christ, save thyself and us. But the
other answering, rebuked him. Dost thou
not fear God, seeing thou art in the same con-
demnation! And we indeed justly: for we
receive the due rewards of our deeds; but this
man hath done nothing amiss. And he said
unto Jesus: Lord! Remember me, when
thou comest in thy kingdom.

And Jesus said unto him. Verily I say
thee, to day shalt thou be with me in Pa-
radise.

COLLECT.

O most merciful Father, to whom alone
belong the issues of life, and of death, we
commend our souls into thy hands! Most
humbly beseeching thee, that at the hour of
our death (be it late or soon) they may be
presented pure and without spot before thee;
being washed in the blood of him, who was
thus slain to take away the sins of the world;
and thoroughly purified from all defilements,
which they may have contracted in this life!

May

May the hour of death be to us by thy mercy, as it was to this penitent, a quick and immediate passage to eternal bliss!

Give us grace to learn from the example of this sincere penitent, to have such an ingenuity of mind, as may make us sensible of our own faults and errors, and always open to conviction; such a steady resolution, as may enable us publickly to profess the true faith, how much soever despised or persecuted by profane or wicked men! But grant also, that we may never quit the blessed and glorious paths of piety and virtue, by deceitfully confiding in a late repentance.

Grant this, we humbly beseech thee, through the same Jesus Christ our Lord. Amen.

LESSON XXVI.

HERE stood by the cross of Jesus, his mother, and his disciple, John; and his mother's sister, Mary the wife of Cleophas; and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple whom he loved, standing by:

He

He said unto his mother: Woman, behold thy son!

And unto his disciple: Behold, thy mother!

And from that hour, that disciple took her unto his own home.

COLLECT.

O heavenly Father, grant that the same mind may be in us, which was in our Lord Jesus Christ! While he was doing good to the whole world, how mindful was he even of those that stood by his cross! How kind to all! How careful, even to his last moments, of his friends and relations according to the flesh; connecting them together for their mutual benefit; and thus leaving to them the greatest of all worldly blessings, which they could enjoy after he was taken from them!

Let such be the conduct of our parents at their decease! Let such be their care of all their family! And for ourselves we humbly pray, that our conduct may be such, as that of the blessed and beloved disciple, John; carefully and affectionately to attend the last agonies; and immediately to do the sincerest acts of kindness to all the surviving family!

Grant

Grant this, through the grace of the same
Jesus Christ. Amen!



LESSON XXVII.

AND Jesus cried with a loud voice, say-
ing: Eloi, Eloi, lama sabachthani! *
which being interpreted is, My God,
my God, why hast thou forsaken me!

*My God, my God, why hast thou forsaken me?
And art so far from the words of my complaint?
I am reproached of men, and despised of the people:
All they, that see me, laugh me to scorn:
They shoot out the lip; they shake the head; saying,
He trusted in God, that he would deliver him;
Let him deliver him, if he delight in him.
But thou art he, that took me out of the womb!
Thou didst keep me in safety, when I hanged on my mother's
breasts!*

*O be not far from me!
For there is none to help.*

*They have encompassed; they have beset me round:
They gape upon me, as a ravening and roaring lion.
My strength is dried up: my bones are disjointed:*

* N. B.—reciting in Syriack the 22d Psalm, or some part
of it, by that testifying that he was the Messias, for whom that
psalm was indited, and in whom it was all fulfilled; and he
began at the beginning of the psalm, those words, which being
translated signifie, my God, my God, why hast thou forsaken
me!

—Hammond's Annot.

The remaining part of this lesson is entirely extracted from
that psalm.

My

My tongue cleaveth to my jaws :
 And thou hast brought me into the dust of death.
 The assembly of the wicked have enclosed me :
 They pierced my hands and my feet.
 They stand staring and looking upon me :
 They part my garments, and cast lots on my vesture.
 But be not thou, far from me, O Lord!
 O my strength, haste thee to help me!

I will declare thy name unto my brethren :
 In the midst of the Congregation will I praise thee.
 O ye that fear the Lord ! praise him all ye seed of Jacob !
 Glorifie and fear him, all ye seed of Israel !
 For he hath not despised the meekness of the afflicted :
 In the great congregation shall my praise proceed from thee :
 My soul shall live unto thee, O Lord.

All the ends of the world shall turn unto the Lord ;
 All the kindreds of the nations shall worship before him :
 All they that go down to the dust shall bow before him.
 They that seek the Lord shall praise him :
 Their souls shall live for ever.
 The generation to come shall serve the Lord ;
 And shall declare, unto a people that shall be born,
 His righteousness ; that he hath done this.

COLLECTS.

O almighty Father ! Grant, that we may
 learn, as in this psalm, how patiently our
 Lord and Master, now in his last moments,
 bore the pains of death ; a death of torment
 and height of suffering : how he comforted
 his friends with the thoughts of immortality,
 and

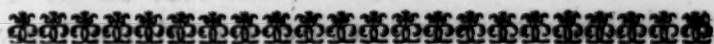
and of thy protection: how he concluded that life, which was wholly employed in procuring glory to thee, and benefit to mankind, extending itself even to the most distant nations, and all future generations.

Grant, that the same mind may be in us at the hour of death, which was also in him! And to that end, while we have time here, let us (by thy grace) take all opportunities of performing our duty to thee, and doing good to mankind: and let the good we do, be as great and as extensive as is possible to us! Let it be assisted by thy power, and directed always by thy wisdom!

O prosper thou these the intended works of our hands! Endue our souls with strength and constancy, to execute this most wise; and glorious plan of life; which will prove such a source of happiness to ourselves, and many others; and which will be so acceptable and pleasing in thy sight!

So, at that hour, when this world and all that is therein shall be removed from us for ever; when those, whose object in life has been the avarice, sensuality or pride of this transitory world, shall lie astonished, ashamed and vexed at what is past, trembling at what is to come; we may be able with joy to look back on the actions of our past days; and
con-

confiding in thy mercy, to look forward with blessed hope to that eternal state: the splendor of which will be then already beginning to open on our souls, and to abate the impressions of the agonies of death. Amen.



LESSON XXVIII.

T was about the third hour, when Jesus was crucified: and when the sixth hour was come, Behold, the vail of the temple was rent in twain from the top to the bottom: And there was a great darkness over all the land until the ninth hour. The earth did quake: and the rocks were rent, and the graves were open'd; and many bodies of saints arose and came out of their graves, and (after his resurrection) entered into the holy city, and appeared unto many.

Now when the centurion; and they that were with him watching Jesus, saw the earthquake and those things which were done, they feared greatly; saying, Certainly this was a righteous man: Truly this was the Son of God. And all his acquaintance that followed him from Galilee, stood afar off, beholding these things. And all the people

P that

that came together to that fight; beholding what was done, smote their breasts, and returned.

And at the ninth hour, Jesus cried with a loud voice,

It is finished;—

Father, into thy hands, I commend my Spirit.

And having said this, he bowed down his head, and yielded up the ghost.

COLLECT.

O eternal universal Father, with whom the spirits of the righteous, after this short life ended, are in perpetual happiness and glory; we humbly bless thy holy name; for all those, who are departed hence in thy peace, and in thy favour! Most humbly beseeching thee to give us grace, so to follow their good examples, that with them we may be made partakers of thy heavenly happiness!

O Lord Jesus Christ! who in this thy most awful passion hast overcome the sharpness of death, thus meekly pouring forth thy precious blood! O thou, Lamb of God, be
thou

thou to us, both in life, and in death advantage! May we, thy servants, following thy great example both in living and in dying, be numbered together with thy saints in glory everlasting!



The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Spirit be with us all continually! In all times of our adversity! In all times of our wealth! In our youth, and in our riper age! In the hour of death; and in the day of judgment!



glory-calling !
may be numbered with the
thy great example born in living
renewed ! May we + have
thou art, both in life and in
of the Father.

The grace of our Lord Jesus Christ
the love of God, and the fellowship of the
holiness be with all continually. In all
times of our abiding, in all times of our
walking, in our youth, and in our old age,
in the house of our fathers, and in the house of our



P R E F A C E
T O

B O O K IV.



I T seems necessary to represent to the reader, that this fourth book was originally designed to consist of two parts, in some manner analogous to each other. The first containing the history of our Saviour's resurrection from the dead, and ascension to heaven ; The second describing from the scriptures, our own future resurrection, the general judgment, and the rewards of virtue and holiness, which are eternal in the heavens.

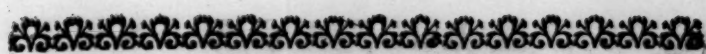
But on entering into the subject, it was found, that, though the account of our Lord's resurrection and ascension was related by the Evangelists in a concise, plain, historical manner ; yet in several other parts of the scriptures, these events were alluded to, and the glory of heaven described with the greatest sublimity of thought and language. It was also found, that the description of the general resurrection and judgment ; and of the end of this world ; the creation of new heavens and earth, wherein dwelleth righteousness ; and the heavenly mansions of the blessed Spirits (as shadowed out in the emblematical description of the glory of the new Jerusalem) did all of them abound with the most sublime and beautiful, the most poetical ideas.

It was therefore thought, that it might not be improper to draw up these lessons in such a manner, as might make them proper matter for the poetical exercises of the school; (the Saturday's exercise always consisting of some sacred poetry), and on that account to introduce in them many beautiful passages from the prophets, &c. most of which passages have been indeed by the most approved writers thought very applicable to these particular subjects: but all of them, it is hoped, will in this form be subservient to the great end proposed by these papers, as well as contribute to give to the scholars some taste of the excellency of the sacred poetry; of that poetry, which was so much studied by the greatest poet that ever adorned this nation.

If in the last lesson (in which the several characters of the great and holy men of antiquity are collected from the scriptures) there should be thought to be taken rather too much liberty, the author begs pardon for it, and hopes it will be forgiven on account of the good intention: for if the description of the great and virtuous dead given by Virgil and other heathen authors is thought so sublime, why should not a collection of this kind be attempted to be made from the sacred writings, when it may be done with infinitely more majesty, truth, and usefulness.

It was however thought proper on several accounts to separate the whole of these poetical lessons entirely from the evangelical history, and accordingly this book is divided into two distinct parts, as will appear by the following table.

BOOK



BOOK IV,

Rewards of Virtue or Eternity.

Part I.

1. Burial of Jesus.
2. Reflections on the same.—Short poetical lesson.
3. Resurrection of Jesus.
4. He appears to Mary Magdalene, and declares his approaching ascension.
5. His appearance and conversation with the two disciples at Emmaus.
6. He appears to the disciples, and Didymus, at Jerusalem. His instructions to them.
- 7.—To Peter, and Didymus, and some other disciples at the sea of Tiberias. His solemn last instructions to Peter.
- 8.—He appears to his disciples on a mountain in Galilee.
- 9.—On mount Olivet near Jerusalem. His last blessing to his disciples. Ascends from thence to heaven.

Part II.—Poetical lessons.

1. The vision of the glory of God in heaven, with the holy angels—with several passages of scriptures drawn up in the form of an hymn of the angels.

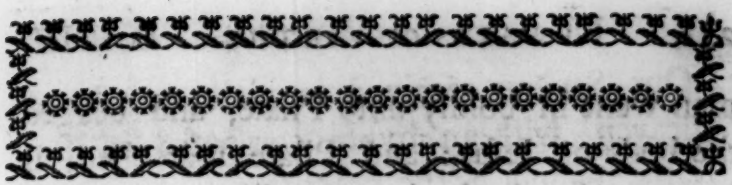
2. Our Saviour received into the majesty of heaven, with an hymn composed in the same manner as the preceding.
3. Lesson from St. Paul, on the resurrection of Christ, and enlarging on the general resurrection and future state of mankind.
4. }
5. } —Reflections on this last subject.
6. }
7. —Description of the day of Judgment.
8. }
9. } Continuations of the same.
10. }
11. Reflections on the same, and on the goodness and mercy of God.
12. Creation of new heavens and earth.
13. } —Descent, and description of the new
14. } Jerusalem.
15. Reception of the blessed Spirits into heaven.

To which is subjoined,

16. Entrance of the blessed into heaven with their several characters. This lesson (being rather long) is for the convenience of the scholars divided into ~~four~~ sections.

Six

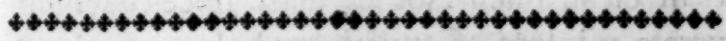
BOOK



BOOK IV,

Rewards of Virtue or Eternity.

PART I.



LESSON I.

OW when Jesus had thus yielded up the ghost; the soldiers came, and saw that he was dead: but one of them with a spear pierced his side; and forthwith came thereout blood and water: and the disciple John saw it; and bare record of it, and his record is true.

And when it was now the evening, there cometh a rich man of Arimathæa, named Joseph. He was a good and a just man: he was an honourable counsellor, and had not consented to the counsel and deed of the chief priests and rulers: he waited for the kingdom of God, being a disciple of Jesus, though secretly for fear of the Jews. This
I man

man went in boldly unto Pilate, and begged the body of Jesus: and Pilate marvelled, if he were already dead, and calling to him the centurion, he asked whether he had been any while dead; and when he knew it of the centurion, he gave leave, and ordered the body to be delivered to Joseph. Joseph then bought fine linen, and came with Nicodemus (who at the first came to Jesus by night) and took down the body, and wound it in clean linen clothes with spices, which were a mixture of myrrh and aloes of about an hundred pound weight.

Now near at hand to the place where Jesus was crucified, there was a garden. And in the garden a new sepulchre, wherein was never man laid: it was Joseph's own sepulchre, which he had hewn out of the rock for himself. There did Joseph therefore lay Jesus in his own tomb. And the women which came with him from Galilee followed after. And Joseph rolled a great stone unto the door of it and departed: but Mary Magdalene, and Mary the mother of Joses, who sat over-against the sepulchre, had first beheld how the body was laid.

COLLECT.

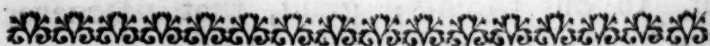
Assist us, O Lord, with thy wisdom, in contemplating this solemn scene of the burial of our blessed Master and Saviour. Let us observe these his disciples, (however fearful of owning him before) now boldly and resolutely attending him. O give us grace, we beseech thee, that whenever we are called to pay the same last offices to our relations and friends; to our benefactors, and above all, to our parents; grant, that whenever that mournful time approacheth, we may perform the same duty with the like sincerity and concern.

Above all, give us, O Lord, the wisdom at the sight of such funeral rites, and daily spectacles of mortality, to reflect of how short duration are both the labours of this life, and the pains of the hour of death; and how little either of them are to be feared! great were the labours and sufferings of our blessed Master! But they were ended: his body was at rest; and the divine part preparing to enter into its glory and felicity! O teach us, that the things mostly to be regarded by us, are not whatever can happen to us in this life, or in the short agonies of death; but
what

what may follow after the hour of death;
the felicities or the miseries which may then
ensue!

In that state, which will be everlasting,—
Of whom can we ask protection but of thee;
O Father of all Spirits; O king of eternity,
and Lord both of this world, and of that
which is to come?

O protect us with thy continued mercy and
goodness; both now, and for evermore,
Amen!



LESSON II.

*THOUGH the righteous be soon overtaken by
death,
Yet shall he be at rest, and in peace.
Honourable age is not that which consisteth in
length of time,*

Nor that which is measured by number of years;

But wisdom is as the grey hairs unto men;

And an unspotted life is as old age.

He pleased God; and was beloved of him:

So that he was soon translated from living among sinners.

This the people saw, but understood it not;

Neither laid they this up in their minds,

That God's grace and mercy is with his saints,

And that he still has care of his chosen.

They see the death of the wise:

They see it and despise him.

His

*His departure is taken for misery,
 And his going from us to be utter destruction.
 For they understand not,
 What God in his wisdom hath decreed concerning him;
 Or to what end the Lord hath set him in safety:
 For, though he was afflicted in the sight of men,
 Yet was his hope full of immortality:
 And having been a little chastised, he shall be greatly re-
 warded.*

*For God proved him, and found him worthy of himself.
 His soul pleased the Lord;
 Therefore hastened he to take him from the wicked.
 He being made perfect in a short time, fulfilled a long time.
 For youth so perfected,
 Shall condemn the many years, and old age of the un-
 righteous.*

*O Lord! Teach us so to number our days,
 That we may apply our hearts unto wisdom!*

COLLECT.

Give us the wisdom, O Lord, to consider the shortness of the life of our blessed Master, and to observe how many noble actions he performed, how many glorious virtues shone forth in him, and were crouded together in that short space of time. Grant us grace, that we may follow his great and glorious example. Let us signalize ourselves in our youthful years by as much true wisdom and true virtue as possible, knowing that life is uncertain even to the youngest. Let us not suffer any one day of our lives to pass away,
 without

without having learned and practised in it something of some kind of virtue, without having marked it with some one good action at the least!

Grant, O Lord, that we, thus employed, may be continually supported by thy grace; and the assistance, encouragement, and comfort of a good conscience. Deign thou, O Lord, to defend us from the contagion of evil examples, and the infatuation of pride, idleness, and all other vices! Propitiously so rule thou our lives, whether they be long or short, that each succeeding day in them may be always crowned with fresh virtues and fresh glories; and our whole life at the last be acceptable and pleasing in thy sight. Grant this, O Lord, through the same Jesus Christ. Amen.



LESSON III.

NOW the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying; Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again: Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and

and steal him away, and say unto the people, he is risen from the dead: so shall the last error be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

But in the morning as it began to dawn towards the first day of the week, Behold! There was a great earthquake. For the angel of the Lord descended from heaven; and came, and rolled back the stone from the door, and sat upon it. His countenance was like lightning; and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And they fled into the city.

At the same time, about the rising of the sun, cometh Mary Magdalene, and Mary the mother of James, and Salome unto the sepulchre with spices: and they said among themselves, Who shall roll away for us the stone from the door of the sepulchre, for it was very great? And when they looked, they saw that the stone was rolled away, and Mary Magdalene ran to tell Peter and John.

And the women entered into the sepulchre; and seeing a young man sitting on the right side, clothed in a long white garment they

they were affrighted, and bowed down their faces to the earth; but the angel said unto them, Fear not ye. I know ye seek Jesus of Nazareth who was crucified. Behold the place where they laid him.

He is not here. Why seek ye the living among the dead? He is risen. Go quickly, and tell his disciples, that he is risen from the dead.

COLLECT.

Fill us, O Lord, with joy at this great act of thy providence!—O Almighty God, give us the wisdom, we beseech thee, in reading this history, to look forward also to the day of our own resurrection, (of which our blessed Master's resurrection is a representation), when thy holy angels shall descend from heaven with great glory and the great sound of a trumpet; when all our sepulchres shall be opened, and we shall by thy infinite goodness rise again to life; A life, not of a few years, but of myriads and myriads of ages, without end.

O God of all mercy and bounty, with what words or thoughts can we sufficiently extol this thy eternal goodness; we who have not merited any thing even of the blessings of this short life upon earth! Give us
grace

grace to worship thee in silent adoration; with hearts full of gratitude and obedience; and to endeavour to render ourselves not forgetful or unworthy of this thy everlasting goodness, which is prepared for us!

Grant this, O Lord, we most humbly beseech thee, through the same Jesus Christ our Lord, who hath thus triumphed over the power and empire of death, and opened to us all the gate of everlasting life; being himself risen from the dead, and become the first fruits of them that sleep.



LESSON IV.

WHEN Mary Magdalene came to Peter, and the other disciple, whom Jesus loved, she saith unto them; They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore with the other disciple went forth, and ran to the sepulchre: but the other disciple out ran Peter, and came first, and stooping down he saw the linen clothes, yet went he not in. Then cometh Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
Q and

and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple, and he saw and believed.

And they returned again to their own home. But Mary stood without at the sepulchre, weeping. And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting the one at the head, the other at the feet, where the body of Jesus had laid, and they say unto her, Woman, why weepest thou. She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? she supposing him to be the gardiner, saith unto him; Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.—Jesus saith unto her, Mary. She turneth herself, and saith unto him, Master!

Jesus saith unto her. Touch me not, for I am not yet ascended to my Father, but go to my brethren (who now mourn and weep) and say unto them, I ascend unto my Father, and

and your Father; and to my God, and your God.

COLLECT.

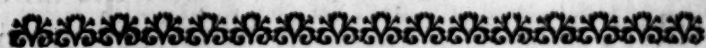
O God, who hast thus raised from the dead our Lord Jesus Christ, to the great and endless comfort of all his faithful disciples! Give us the wisdom to consider that the time will be, when we also shall be rescued from the power of death, the corruption, and other dishonours of the grave; (in which we are made equal to the beasts, that perish) and, if found not unworthy of thy mercy, shall obtain a glorious resurrection to everlasting life; and ascend to thy heavenly presence, who reignest the universal Father, and God of all, for ever and ever. Amen.

—O prepare our souls for thy awful presence!

Grant by thy grace, that we may so behave ourselves in this life, as not to disappoint this thy gracious purpose. Let us not by our vices render ourselves fit inhabitants for the perpetual prisons of infernal spirits, the regions of wickedness and horror; but let us be still adding virtue to virtue, holiness to holiness, so as at last we may be found worthy to be admitted, by thy mercy, to these thy

heavenly mansions ! and grant that even there, our souls may still be going on from strength to strength, shining for ever with new accessions of glory, and brightening to all eternity ; still more and more resembling thee, O God of all perfection and happiness !

Grant this, we most humbly beseech thee, through the same Jesus Christ our Lord.



LESSON V.

***** **T** HAT same day two of the disciples went to a village called Emmaus, ***** about threescore furlongs from Jerusalem, and they talked together of all these things that had happened : and it came to pass, as they thus conversed and reasoned together, Jesus himself drew near, and went with them : but their eyes were holden that they should not know him. And he said unto them, What manner of conversation is this, that ye have one with another, as you walk and are sad ? Then one of them, whose name was Cleopas, answered. Art thou only a stranger in Jerusalem, and hast not known the things which have been done there in these days ? He said unto them, What

What things? They say unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel.—Besides all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and, when they found not his body, they came saying, that they had also seen a vision of angels, which said, that he was alive. And certain of the men that were with us went to the sepulchre, and found that his body was not there, as the women had said: but him they saw not.

Then said he unto them, O thoughtless and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses and all the prophets he expounded to them in all the scriptures, the things concerning himself!—And they drew nigh to the village of Emmaus; and there it came to pass, as he sat at meat with them, that he took bread, and blessed

it, and brake, and gave it to them; and their eyes were opened, and they knew him.

And he vanished out of their sight: and they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

COLLECT.

O God of all wisdom and goodness, by whose providence our Lord and Master Jesus Christ shewed from the books of Moses, and of all the long succession of prophets, that he was by thy infinite wisdom appointed to be exalted to immortality and the highest glory; but that he was not to go up to this heavenly joy, before he had suffered pain; that he was not to enter into his glory, before he was crucified;

Grant us the wisdom to learn, that labours and adversities, if borne with patience and trust in thy mercy will certainly turn to our greatest profit, and help us forward in the right way leading to everlasting life: and that calamities are often the greatest blessings. — Give us grace, that we may be made like unto Christ, by suffering patiently, and with thanksgiving, the correction of thee our heavenly

venly Father, whensoever by any manner of adversity, it shall please thy gracious goodness to visit us. Let this be our comfort, and our way to eternal joy, even to bear all afflictions, and gladly even to die after Christ's example, that we may rise again from death, and dwell with him in everlasting life. Amen.



LESSON VI.

HEN the two disciples rose up the same hour, and returned to Jerusalem, and found the eleven apostles gathered together, and them that were with them, who said to the two disciples, the Lord is risen indeed, and hath appeared unto Peter.—And these two disciples told the eleven what was done in the way, and how he was known of them in the breaking of bread. And as they thus spake (the doors being shut where they were assembled for fear of the Jews), Jesus himself came, and stood in the midst of them: and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled?

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And why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And saying this, he shewed them his hands and his feet: and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and he took meat, and did eat it before them.

But Thomas called Didymus, one of the twelve apostles, was not then with them, when Jesus came. The other disciples therefore said unto him, when they saw him, we have seen the Lord. But Thomas said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again the disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. Then said he unto Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.—And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed

bleſſed are they, which have not ſeen, and yet have believed.

And he ſaid unto his diſciples, Theſe are the words, which I ſpake unto you, while I was yet with you. Thus it is written of me in the law of Moſes, the prophets, and the pſalms. Thus it behoved Chriſt to ſuffer, and to riſe from the dead on the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem, and ye are witneſſes that theſe things have been fulfilled in me.

As my Father has ſent me, even ſo ſend I you: and when he had ſaid this, he breathed on them, and ſaid, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained. Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be condemned. And theſe ſigns ſhall follow them that believe: in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them—they ſhall lay hands on the ſick and they ſhall recover.

COL-

COLLECTS.

O thou, by whose providence our Lord Jesus Christ thus manifested himself to his apostles, even to the most incredulous; grant, O Lord, that we stedfastly believing in this his miraculous resurrection from the dead, may partake of that blessing which he has declared to those who believe and have not seen.

O thou, that sentest forth the holy apostles into all the world, as teachers, and witnesses of the gospel of life and immortality, O strengthen us in this blessed doctrine; and grant by thy grace that we may daily increase and go forward in this faith and knowledge! Grant that we may learn to think always, and to act, not only as inhabitants of this present transitory world, but as heirs of eternity!

Grant, to those particularly of us who are intended for thy service in the church, a peculiar measure of this most true wisdom. Breathe by degrees into their breasts a contempt of this world, and longing after immortality; which may increase (as they advance in life) perpetually every day more and more; Let this be their distinguishing mark; and

and so let them by thy grace become examples to all men, not of a spirit of worldly grandeur, but of usefulness; not of ambition luxury and pride, but of humility and moderation; not of sordidness, but of generosity, and contempt of worldly gain; not of indolence, but of activity and labour for the good of mankind: that they may always look forward to the rewards of immortality, with which nothing of human riches or honour is worthy to be compared.

Grant, O Lord, that they may apply themselves early to the study of such real and holy learning, as may best enable them to publish to others the glad tidings of the gospel; and though not endued with miraculous powers for the relief of the sick and afflicted, yet let them daily do good to all men, according to their greatest abilities; and according to the example of the holy apostles, and of the chief shepherd, and high priest of mankind, who is now entered into thy holy of holies. Amen.

LESSON VII.

A**F****T****E****R** these things Jesus shewed himself again the third time to the disciples at the sea of Tiberias. There were fishing together Simon Peter, and Thomas called Didymus, and Nathanael, and the sons of Zebedee, and two other disciples. Jesus saith unto Simon Peter, Simon son of Jonas, lovest thou me more than these *? He saith unto him: Yea, Lord! Thou knowest that I love thee. Jesus saith unto him, Feed my lambs!

Jesus again saith unto him the second time; Simon son of Jonas, lovest thou me? He answered; Yea, Lord! Thou knowest that I love thee! He saith unto him,—Feed my sheep!

He saith unto him the third time, Simon, lovest thou me? Peter was grieved, (because he said unto him the third time, lovest thou me) and he said unto him: Lord! Thou knowest all things! Thou knowest that I love thee! Jesus saith unto him, Feed my sheep!

Verily I say unto thee, when thou wast young, thou girdest thyself and walkedst whither thou wouldest; But when thou shalt

* N. B. (Things, which belong to thy employment.)

be old, another shall gird thee, and carry thee, whither thou wouldest not. (This he spake signifying by what death he should glorify God) *.

And when he had spoken this, he said unto Peter—Follow me!—and again he said unto him,—Follow thou me!

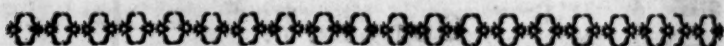
COLLECT.

Grant, O Lord, that the words which we have now read, and which are here so often repeated to us may be deeply imprinted in our hearts! Grant; that we, and those particularly of us who may hereafter be ordained to any holy office or administration in thy church, may always remember these almost the last words of our blessed Master!

O Give us grace, that from hence we may learn our duty; that we may learn by what method we are to express our love of Christ; even by doing all possible good to men, and patiently bearing those adversities with which at any time it may please thy gracious goodness and wisdom to visit us: always looking forward to the rewards of our labours and sufferings, the rewards of eternity; and following his blessed footsteps, who

* N. B. Crucifixion by ropes, not with nails.

fed his flock with a diligent and faithful heart, who laid down his life willingly for his sheep; that good, great, and chief shepherd; that most perfect pattern both of beneficence and fortitude.—Grant this, we most humbly beseech thee, through the same Jesus Christ our Lord. Amen.



LESSON VIII.

WHEN the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them (For in the morning, when Jesus was risen from the dead, and when the women came early to see the sepulchre, the angel had said unto them, He is not here. He is risen. Go quickly and tell his disciples, that he is risen from the dead. And behold, he goeth before you into Galilee. There ye shall see him. Lo! I have told you. And they had departed from the sepulchre with fear and great joy, and had run to bring his disciples word. And as they had gone to tell his disciples, behold, Jesus had met them, saying, All hail! and they had come and held him by the feet, and worshipped him. Then Jesus had

had said unto them, Be not afraid, go tell my brethren, that they go into Galilee, and there they shall see me.)

The disciples therefore went away into Galilee; and when they saw him, they worshipped him.

And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

Teaching them to observe all things which I have commanded you; and lo! I am with you always, even unto the end of the world. Amen.

COLLECT.

O heavenly Father, who of thine infinite love and goodness to mankind, hast given our Lord Jesus Christ to be the author and first fruits to us of everlasting life; who, after he was risen from the grave, sent abroad into the world his apostles, prophets, and evangelists, and pastors, by whose labour and ministry he gathered together a great flock in all parts of the world to receive the gospel of life and immortality thus brought to light; For these

so

so great benefits of thy eternal goodness, we render thee most hearty thanks; humbly beseeching thee to prosper still the ministration of this everlasting gospel from generation to generation.

And to this end, and for a supply of the mortality of thy ministers, bless this and all other seminaries of youth! That those who are educated in them for thy service in the church may so apply themselves to the study of true learning and virtue, that they in time may be able to instruct another generation, teaching them by their doctrine and example to observe all things, which thou, O God, hast commanded them by the holy gospel of our Lord Jesus Christ.

And may his grace be with us, even unto the end of the world! May the fellowship of the holy Spirit! and thy love, O Father and God of all; always preside over, and direct all our studies, and practice; and lead us all into the way everlasting. Amen.

LESSON IX.

HEN the day came, in which Jesus was to be taken up into heaven, after that he through the holy Ghost had given commandment unto the apostles, whom he had chosen; to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining unto the kingdom of God. And being assembled with them at the last on mount Olivet near to Bethany and Jerusalem, he said unto them,

Behold I send upon you the promise of my Father, which ye have heard of me. But tarry ye in the city of Jerusalem, until ye be endued with power from on high: For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.

When therefore they were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, after that the holy Ghost is

R

come

come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, he lifted up his hands, and blessed them: and it came to pass, while he blessed them, he was parted from them; and as they beheld, he was taken up into heaven, and a cloud received him out of their sight.

And while they looked stedfastly towards heaven, as he went up; Behold, two men stood by them in white apparel, which also said; Ye men of Galilee, why stand ye thus gazing? this same Jesus, who is taken from you up into heaven, shall so come, in like manner, as ye have seen him go into heaven.

And he was received up into heaven, and sat on the right hand of God.

COLLECTS.

Glory be to God on high! blessing and glory be unto thee, O God, heavenly King, God the Father Almighty! We give thanks to thee! We bless thy holy name, for that it has pleased thy providence, by this glorious resurrection and ascension of our blessed Lord to conclude and crown all his labours upon earth

in

in so noble and illustrious a manner; shewing forth in him the representation of the highest degrees of virtue, and of its highest rewards.

O heavenly Father, give us the wisdom, we beseech thee, that we may always remember, that our blessed Master (he who thus ascended in great triumph unto thy kingdom in heaven; whose name is now adored in all the regions of the earth; who is seated at the right hand of thy majesty on high; and who shall come with thy most excellent glory to judge the world) is the same Jesus, who was laid in the humble manger, born in the lowest state of poverty and indigence, whose earthly parents were mean and obscure artisans at Nazareth, to whom nevertheless he subjected himself, and to whom he became obedient.

O give us the wisdom to compare this his heavenly glory with the humility and all other virtues of his preceding life. Let it be as an example to us. Whatever thou hast appointed our condition in this life to be, whether high or low, rich or poor, yet in the world to come our condition and rank will be in proportion to our improvements in virtue here.

R 2

O hea-

O heavenly Father, pour upon us thy blessing! O send to us, as to the holy disciples, thy holy Spirit; that we being endued with that power from on high may despise the vain dreams of temporal grandeur and felicity; and continually in heart and mind ascend to heaven; and at the last by thy mercy be exalted and dwell with him in that place, whither he is gone before, and where he is now preparing a mansion for us; even before thy throne, in all glory and happiness, for ever, and ever. Amen! and Amen.



BOOK IV,

PART II.

From the Visions of the holy
Disciples, and Prophets.

LESSON I.

B E H O L D, the heavens were open-
***** ed; and the glory of God was seen.
***** A throne was set in heaven: round
about which was a rainbow, in sight like un-
to an emerald; and before it, a sea of glass,
like unto chrystal. And one sat upon the
throne; even he, that liveth for ever, and
for ever. Amen! Thousand thousands of
angels ministered unto him; and ten thou-
sand times ten thousand stood before him.

And a voice came out of the throne; say-
ing, Praise our God, all ye his servants; and
ye that fear him, both small and great!
Then fell they down; and worshipped him;

and cast their crowns before his throne : and I heard as it were the voice of a great multitude ; and as the sound of many waters ; and as the sound of mighty thunderings ; saying,

Hallelujah ! For the Lord God omnipotent reigneth ! The world may be glad thereof. Holy ! Holy ! Holy ! Lord God Almighty ! Which was ! And is ! And is to come ! Thou hast created all things ! By thy will they do exist ; and were created ! Worthy art thou, O God, to receive glory, and honour, and thanksgiving !

The Lord our God ; he is very great :
He is clothed with honour and majesty ;
The heaven of heavens cannot contain the glory of his
presence,

He is far exalted above all heavens !
Yet looketh he down from the height of his sanctuary ;
Yet humbleth he himself to behold
The things, which are in heaven and in earth *.

O give

* N. B. This second part of the fourth book being compiled indiscriminately from the different parts of the scriptures ; it is proper to inform the reader, that in this part, the distinction of the different kind of characters is not intended to carry with it any such meaning as in the preceding parts of this work ;

The small characters, which are used in all these poetical lessons, were chose merely for the better convenience of the printing them : that there might be sufficient breadth in the page for those lines, which could be the most easily so framed, as to represent the verses of the sacred poetry. In all other respects, both as to the ideas and matter, the other parts of these lessons are generally equally poetical with these lines :
though

O give thanks unto the God of heaven ! For he is gracious ;
And his mercy endureth for ever over all his works.

Praise ye the Lord, ye his angels !
Ye that excell in glory and strength !
Ye that fulfill his great commandments,
And hearken unto the voice of his words !
O Praise the Lord, all ye his hosts ;
Ye servants of his that do his pleasure !

Praise him, all ye heavens !
Praise him, all ye stars and light !
Praise him, sun and moon !
Lo ! These are but a small part of his works :
But how little a portion is known of him :

though they could not be so conveniently reduced to this poetical form.

Prælectiones poeticæ de sacrâ poesi Hebræorum, in Acad, Oxon. habitæ. 1753.

Habet sacra Poesis peculiarem sibi que accommodatam sententiarum conformationem ; cui maxime contraria est Græcæ & Latinæ poeseos ratio. Hebræa ratio est omnium maxime simplex : ut scilicet plena comprehensio in suas partes fere æqualiter distribuatur, utque integra ejus membra integros versus conficiant. Periodi enim dividuntur in versiculos, (multo frequentius quidem binos, sed sæpe etiam plures) parallelos, alterumque alteri quasi recinentes : Ibi enim fere incidunt versiculorum clausulæ, ubi distinguuntur sententiarum membra.

Hoc itaque occurrit adnotandum, quod ex jam dictis quasi confectarium quoddam enascitur : quod poema ex Hebræâ in aliam linguam conversum, & oratione solutâ ad verbum expressum, *tum sententiarum formæ eadem permaneant*, multum adhuc, etiam quod ad numeros attinet, pristinæ dignitatis retinebit ; & adumbratam quandam carminis imaginem.

The compiler of the following lessons is very sensible of the many faults, which on a critical enquiry, may be found in what is his little share of every part of this work : but he hopes the general utility of the whole design will procure his pardon, and perhaps besides obtain for him some degree of favour and indulgence.

For even to us his angels and faints,
The Lord hath not given power
To declare all the marvellous works,
Which he hath firmly settled,
Praise him all ye his works;
In all places of his infinite dominion!
Let all his works praise the name of the Lord!
For he spake the word; and they were made:
He commanded; and they were created.
He openeth his hand,
And filleth all things living with plenteousness.

To whom hath the root of wisdom been revealed?
Or who hath known all her wise counsels?
Where is her fountain?
There is One; wise, and greatly to be feared!
He; that sitteth on his throne!
The Lord! He created wisdom:
And poured her forth upon all his works.
All wisdom cometh from the Lord,
And is with him for ever.
Behold, even the stars are not pure in his sight:
And his angels he chargeth with folly,
For look and see, how high this heaven is above the earth!
So far are his thoughts higher than our thoughts,
And his ways higher than our ways.
How much less then is mortal man?
How much less is man, that is a worm?

O Lord, when we consider all the works of thy hands:
The stars and the heavens which thou hast created;
What is man? that thou shouldest be mindful of him?
Or the sons of men, that thou shouldest regard them?
O how great is thy goodness!
Thou meetest them in every thought:
Thou givest to thy angels a charge over them,

To

To keep them, and prosper them in all their ways;
 And to lead them from all evil.
 At sundry times and divers manners,
 Thou speakest unto them by thy prophets:
 Thou in these latter days hast spoken unto them by thy son,
 He, who now is ascended to this thy majesty on high,
 That he may send thy holy Spirit unto them;
 That thy wisdom might descend unto them from above.

O give to them that wisdom, which sitteth by thy throne!
 (She is with all flesh according to thy gift;
 And thou wilt always give her to those that love thee,)
 Send her out of thy holy heavens;
 And from the throne of thy glory!
 To give knowledge to those who live on earth;
 To give to the young man knowledge, and glory and virtue!
 She, in all ages entering into holy souls,
 Maketh them friends with God.
 O send out thy light, and thy truth!
 Let these lead them, let these bring them to thy holy hill!
 That they may come thither with everlasting joy.
 There shall they see this the felicity of thy chosen:
 There shall they obtain joy and gladness:
 And sorrow and sighing shall flee away.

COLLECT.

Grant, O Lord, that as thy holy angels
 in heaven are continually happy in contem-
 plating thy greatness, goodness, and wisdom;
 and in labouring for the happiness of us, their
 fellow creatures; so we in like manner may
 learn to employ our thoughts on the same
 happy

happy subjects ; saying with angels and arch-angels, and all the glorious company of heaven, peace and good will be to men on earth, and glory to thee in the highest !

Day by day, let us thus magnify thee here in this world, and by that means may we at last be all of us numbered with thy saints and angels in glory everlasting ; and thus worship thy great and holy name ever world without end. Amen.



LESSON II.

I SAW in the visions ; and behold !
 One, like the son of man, came
 with the clouds of heaven ; and they
 brought him before the throne ; and he appeared in the presence of God.

And there was given to him dominion, and glory, and a kingdom ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed. And he was exalted to the most excellent glory ; and he sat down at the right hand of the throne of the majesty on high.

Then those, who were before the throne, fell down ; and worshipped him ; and having every

every one of them harps, and golden vials full of odours (which are the prayers of the saints) they sung a new song, saying,—Worthy is he (even the Lamb that was slain) to receive power; and riches; and wisdom; and strength; and honour; and glory; and blessing!

He took on him the form of mortal man: and was made in the likeness of the children of the earth: he was made flesh; and went down, and dwelt among them: and they beheld his glory, the glory as of the only begotten of the Father, full of grace and of truth: For while he was in the world, he went about doing good daily: he had always compassion on the afflicted. His delight was in thee, O Lord, from his youth up: he was holy, and just; without spot, and without blemish: he did all things well; he humbled himself also; and became obedient unto death, even the death of the cross. He poured out his soul unto death; and for this joy, which was set before him, endured the cross; despising the shame.

Therefore is he set down at the right hand of God. Therefore hath God highly exalted him; and given him a name, which is above every name. He hath seated him in these heavenly places, above all principality, and authority

authority, and power, and dominion. He hath crowned him with sovereign honour, and glory.

The king shall joy in thy strength, O Lord !
 And in thy salvation how greatly shall he rejoice ?
 For thou hast recompensed him according to his works :
 And according to the pureness of his hands in thy sight.
 Thou hast remembered all his sacrifices of righteousness :
 And hast not forgotten any one of his labours of love.
 Thou hast not disappointed him of the hope of his rewards.
 For why ? Thou didst not leave him in the grave ;
 Neither didst thou suffer thy holy One to see corruption.
 Thou hast shewn him the path of life.
 In thy presence there is joy,
 And at thy right hand there are pleasures for evermore.

He asked life of thee, and thou gavest it to him ;
 Even length of days for ever and for ever.
 Thou preventest him with the blessings of goodness ;
 Thou settest a crown of pure gold on his head :
 His glory is great in thy salvation ;
 Honour, and majesty hast thou laid upon him :
 Thou hast made him exceeding glad ;
 Thou hast made him most blessed for ever.

O how glorious is the fruit of the labours of righteousness !
 Lo ! thus shall the man also be blessed :
 Who feareth the Lord, and abideth in his love !
 Who considereth the poor, and is merciful to the afflicted.
 Say ye to him, that it shall be thus well with him :
 And thus happy shall he be.
 For thus saith the Lamb.
 To him that overcometh in the trial of this life,
 Will I grant to set with me in my throne :

Even

Even as I also overcame,
And am set down with my Father in his throne.

COLLECT.

O God, the King of glory! who hast exalted our blessed Lord and Master Jesus Christ (after all the labours of his holy, virtuous, and beneficent life here on earth) with great triumph, and glory into thy kingdom in heaven! Send down, we beseech thee, thy holy Spirit to inspire us with the same sacred industry, and perseverance.

Enable us by the assistance of thy wisdom and grace to follow always the footsteps of his piety and virtue; and mercifully grant, that through the grave and gate of death, we may pass to the same most happy mansions; to the same place, whither he is gone before; and where he liveth and reigneth at thy right hand for ever and ever. Amen.

LESSON III.

Hear also what Saint Paul saith.

BRETHREN; keep in memory,
 what I preach unto you. Christ
 died; and was buried; and rose a-
 gain the third day; according to the scriptures.
 He was seen of Peter; then of the twelve;
 after that, he was seen of above five hundred
 brethren at once; then was he seen of James;
 and of all the apostles. And, last of all, he
 was seen of me also.

Now is Christ risen from the dead; and
 become the first fruits of them that sleep.
 For as in Adam all die, even so in Christ
 shall all be made alive. Christ shall reign, till
 he hath put all enemies under his feet; and
 the last enemy that shall be destroyed is
 death.

But some men will say, if the dead rise not,
 let us eat and drink, for to morrow we die.
 —Be not deceived: evil communications
 corrupt good morals. Awake to righteous-
 ness, and sin not!

Some again will say, how are the dead
 raised up, and with what body do they come?
 Thou fool, the wheat (which thou sowest)
 is not quickened, except it die: so also is the
 resur-

resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. As we have borne the image of the earthly, we shall bear also the image of the heavenly.

Now this I say, brethren, flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. The last trumpet shall sound; and the dead shall be raised, incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, Then shall be brought to pass the saying that is written;
 O death, where is thy sting?
 O grave, where is thy victory?

Thanks be to God, which giveth us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be ye stedfast; unmoveable; always abounding in the work of the Lord; for as much as ye know, that your labour is not in vain in the Lord.

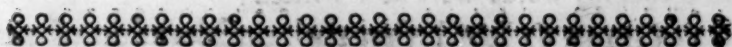
COLLECT.

Grant, O Lord, that the consideration of our blessed Master's resurrection may strengthen our faith; and quicken our hope in thee; concerning our own future state after death.

With the greatest humility and gratitude may we always adore thee, O heavenly Father, God omnipotent! by whose goodness, we were at first wonderfully created, and shall be thus recalled to life and immortality; to whose power all the laws, changes and parts of the vast frame of nature are all equally subject; under whose dominion are all things both in life and in death, in time and in eternity!

O God of all power and goodness, grant, that we may resign ourselves to thy providence! Grant! that when the hour of our dissolution cometh, we may with joy commend our souls into thy hands; and contentedly commit our bodies to the earth; earth to earth; dust to dust: in sure and certain hope of the resurrection to incorruption and eternal life; when thy faithful servants shall receive the gracious rewards of their labours, their perfect consummation, both in body and
soul,

soul, in thy heavenly bliss and glory, for ever
and ever. Amen.



LESSON IV.



MAN is of few days. He cometh forth like a
flower, and is cut down.

When a little time is past,

The grave is ready for him.

There is hope of a tree, if it be cut down, that it will
sprout again,

And that the tender branch thereof will not cease :

Though the root thereof wax old in the earth,

And the stock thereof die in the ground,

Yet through the scent of water it will bud ;

And bring forth boughs, like a young plantation :

But man dieth, and wasteth away.

Man giveth up the ghost, and where is he ?

I expect that the grave shall be my house :

I shall make my bed in the darkness.

I shall say to corruption, thou art my father :

To the worm, thou art my mother and my sister.

The worms shall be spread under me.

The worms shall cover me.

And where is now my hope ?

Truly, my hope is in thee, O Lord.

And my flesh also shall rest in that hope.

Thou art he, which formedst me in my mother's womb :

Thy eyes did see my substance there, while yet imperfect.

Thy hands did there wonderfully weave all my members ;

And fashion them curiously, day by day.

Therefore, though I go through the valley of death,

S

Yet

Yet will I fear no evil : for thou art with me.

Though I descend into the grave ;

Yet, Behold thou art there also.

O that my words were now written !

O that they were now proclaimed !

O that they were graven with lead and with iron,

In a rock to last for ever !

For I know, that my Redeemer liveth :

And that he shall stand at the last day on the earth.

And though my body is thus destroyed,

Yet in my flesh shall I see God :

Him shall I see myself and mine own eyes shall behold.

God shall bring me again out of the shadow of death :

He shall burst the gates of death,

And smite in funder the bars of the grave.

He shall call with his voice ; and I shall answer him.

He shall call, and say ; come again, ye children of men !

All the bodies in the dust shall awake from their long sleep :

Some to everlasting life ;

And some to shame, and everlasting contempt.

They that are wise shall shine,

As the brightness of the firmament :

And they that have turned many to righteousness,

As the stars for ever and for ever.

LESSON V.

✻✻✻✻ RIGHTEOUSNESS is immortal.

✻✻✻✻ R But the ungodly say, reasoning with themselves, but not aright :

“ Our life here is short ; but tedious.

“ Yet this is our only portion ;

“ And in this life only have we hope.

“ God indeed created man out of the dust of the earth ?

“ But how can there be any returning from the grave ?

“ The breath of our nostrils is but as smoke,

“ Or a little spark in our heart,

“ Which shall be extinguished, and shall vanish as the air.

“ Surely in this only have we hope,

“ That we shall remain in the dust,

“ And be made equal for ever with the beasts that perish.

“ O how suddenly do we perish ?

“ How soon does every thing come to an end ?

“ The leaf falleth : the grass withereth : the flower fadeth :

“ Surely mankind also falleth like the leaf :

“ All its goodliness withereth like the grass,

“ And fadeth like the flower of the field.

“ O how do we disquiet ourselves in vain ?

“ We heap up riches, and cannot tell who shall enjoy them,

“ But come on ! let us encourage ourselves in fraud,

“ Let us accomplish it with diligent skill.

“ Let our strength be the law of justice :

“ Let us oppress him that hath no helper.

“ Let us not have mercy on the widow :

“ Nor reverence the antient gray hairs of the aged.

“ Let us not consider the affliction of the afflicted.

“ Nor care for any of these things.

- " But for the righteous,
" Let us lie in wait for him with envy.
" For he is quite contrary to our actions.
" His life is not like that of other men.
" He abstaineth from our ways, as filthiness:
" He was made to reprove our thoughts:
" And maketh his boast that God is his Father.
" But let us examine him with despitefulness and malice,
" That we may know his meekness, and prove his patience.
" Let us account his life folly and madness,
" And make him a proverb of derision.

" Come on then, let us enjoy the things which are present.
" Let us use as much as possible our youth, and substance.
" Let us fill ourselves with wine:
" Let none of us go without his part of voluptuousness.
" Let us hide our misery and anguish;
" And forget the terrors of the Lord:
" The misery and anguish of heart,
" Which taketh hold of us in secret:
" And the terrors of the Lord,
" Which pursue our souls continually."

Such things did they imagine: and were deceived.
For their own wickedness had blinded them.
As for the felicities of virtue, they knew them not:
These were far above out of their sight:
Neither hoped they for the blessing of righteousness;
Nor discerned the rewards of blameless souls.
For God created man to be immortal,
And made him to be an image of his own eternity.

LESSON VI.

✱✱✱✱✱ THAT my doctrine could drop as the rain ;
✱ O ✱ And my speech distil as the dew !
✱✱✱✱✱ As the soft showers upon the grafs ;
✱✱✱✱✱ And as the small rain on the tender herb !
O that my doctrine could thus enter into thy heart, my son !
And heavenly wisdom descend thus pleasantly into thy soul !
O my son, I have shewn thee the light of love,
And taught thee the way of good works.
I have open'd to thee the treasures of wisdom,
The everlasting wisdom, which cometh from above.
Blessed is the man, who meditateth on it in his heart.
Honourable is he, who exerciseth himself in these things.
More valuable is it than gold, or precious stone.
Sweeter also than honey, and the honey comb.
Write it on thy heart ! Let thy heart never forget it !
Be not unstable ! Unstable, thou shalt never excel.
O my son, walk not with the evil man :
His steps lead down unto hell.
Let not the bewitching of wickedness beguile thy understanding :
Pray for wisdom before the temple of the most High !
Escape the corruption of the world !
And be a partaker of the divine nature !
O leave not the pleasant paths of wisdom,
In which thou hast been lovingly led forward !
And desert not her gracious discipline,
With which thou hast been nurtured.
Lest thou mourn too late, when thou art perishing,
And say ; how have I brutishly hated instruction !
And my heart foolishly despised the counsel of my teachers !
That counsel of friendship, which is the medicine of life ;
Which would have healed all my sin and anguish :

And crowned me with comfort and strength on every side,
 For who so despiseth the education of wisdom,
 He is miserable. His hopes in life are only vanity :
 Though he live long, yet shall he be nothing esteemed ;
 His old age shall be without honour :
 When he dieth, he shall not have hope ;
 Nor comfort in the great day of trial.
 For horrible is the end of the unrighteous generation.

But glorious is the fruit of virtuous labour.
 The fear of the Lord is the root and the perfection of wisdom.

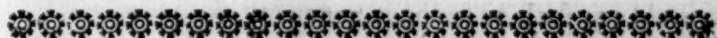
This wisdom is the principal thing.
 Therefore get this wisdom, O my son,
 And with all thy study get this understanding.
 Virtue generally is approved both with God and with man,
 When it is present, men take example from it ;
 And when it is gone, they desire it.
 Virtue generally hath the happiness both of this life,
 And of that which is to come ; and last for ever.

Or if it is a little chastened here, as it were for a moment,
 Yet blessed is the man, O Lord, whom thou chastenest !
 In the midst of trouble thy comforts refresh his soul :
 Thou enduest him with much strength, and blessed hope ;
 And fillest him with the fulness of thy holy peace.
 With everlasting kindness and mercy
 And love shall he be greatly recompensed,
 He hath gotten the victory, striving for everlasting rewards ;
 And he shall wear a crown of glory, and triumph for ever,

O my son, if thou come to serve the Lord,
 Prepare thy soul for temptation :
 Distrust not the Father of mercies ;
 And verily your reward shall not fail.
 For be not ignorant concerning those who are departed,
 Neither sorrow for them as they that have no hope.
 Blessed and happy, saith the voice of the Lord,
 Are the dead, who have kept my statutes.
 Their labours are finished : their works now follow them.

Their

Their spirits are returned to God, with everlasting felicity:
And their bodies rest in peace and hope,
Until the appointed time of their change doth come.



LESSON VII.

GOD hath appointed a day; in which
he will judge the world in righteousness: the day of universal judgment;
the last day.

Then shall the Son of man appear, coming in the clouds of heaven; with the authority, and at the right hand of the majesty of the Father; with power; and great glory; with his mighty angels; and with ten thousands of his saints.

All that lie in the earth are moved from beneath to meet him at his coming. The sea giveth up its dead. The grave stirreth up all the dead for him; even all the nations of the earth, and their nobles. There is a noise in the graves; and behold, a shaking of the bones! The bones come together; each bone to its bone; the sinews, and the flesh come upon them; and the skin covereth them above. At the word of the Almighty, the breath cometh into them; and they live; and stand upon their feet, an exceeding great army.

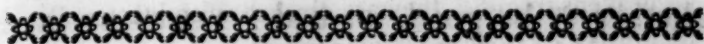
Behold! He boweth the heavens, and cometh down!
He descendeth with the voice and shout of the archangels;
And with the great sound of the trumpet of God.
He descendeth: and thick darkness is under his feet:
The heavens tremble, they are clothed with blackness;
The sun is darkened in his going forth;
And the constellations withdraw their shining.

Behold! The great day of the Lord is come!
It cometh with noise; and great commotion.
With thunder; and with earthquake;
With storm; and tempest; and with consuming fire,
All the lofty cities are laid low, even to the dust:
All the mountains are overturned by their roots.
The mountains are not to be found: the islands fly away,
The whole earth is utterly broken down:
Burneth with fire to the midst of heaven:
With the voice of mighty thunderings,
With clouds, and thick darkness of smoke.

O sword of God! How long will it be, ere thou be quiet?
O put thyself up into thy scabbard! rest! and be still!
How can it be quiet? seeing the Lord hath given it a charge,
That all the earth should now perish. The end is come,
In the beginning God created the earth,
And gave it to men to inhabit, with all its riches.
The Lord hath given. The Lord hath taken away.
Blessed be the name of the Lord!

Behold! The elements melt with fervent heat:
The heavens also pass away with a great noise:
All the stars, the whole host of heaven, are dissolving:
Heaven and earth are all perishing.
But ye, O ye spirits of the righteous,
Saith the Lord, fear ye not!
Ye, my children, in whose heart hath been my law,
Be not ye dismayed!
Heaven and earth shall all perish:
But my protection shall be with you for ever.
Righteousness is immortal.

My ſalvation ſhall not depart from you:
Neither ſhall the holy covenant of my peace,
The covenant of my mercy with you, ever be removed.



L E S S O N VIII.

WHEN ſaw I a great white throne :
T and him that ſat on it ; from whoſe
face the earth, and heaven fled
away ; and there was found no place for
them.

The Son of man ſat at his right hand ;
and around the throne were angels, and arch-
angels, and all the glorious company of hea-
ven. And I ſaw all the dead ſtand before
God.

O who may now ſtand with comfort in this his ſight !
Behold the earth melteth at his preſence !
O how ſhall I appear before him ?

I will keep innocency from my youth up ;
I will not be weary of well-doing ;
And ſo will I come before this his throne ;
And fall low before his footſtool.

The dead of all nations and times, both
ſmall and great, ſtand before his judgment
ſeat. The books are opened ; and another
book, which is the book of life. And they
ſhall be judged, every man according to his
works ;

works; out of the things written in the books. Every word, and work shall be brought into judgment: Every secret thing; whether it be good, or bad: For then shall be brought to light the hidden things and secrets of darkness; and even the counsels of the heart shall be made manifest: and God shall render to every man according to his works. He that hath given but a cup of cold water only, to those that were in want of it, shall in no wise lose his reward: But he that hath sown plenteously, shall reap plenteously.

The angels shall be sent to gather the elect from the four corners of the earth: for to them who have patiently continued, and persevered in well doing, and who have sought for immortality, shall be given, eternal life. The reward of their righteousness is now come;—the precious fruit of their labours;—their blessed hope.

Glory, and peace, and mercy, and honour, and immortality shall be poured forth upon all that have done good. The king shall say unto them; Come, ye blessed, my beloved children; enter into joy. Inherit the kingdom, eternal in the heavens, which by the exceeding great love of God has been prepared

pared for you from the foundation of the world.

But to them who have obeyed unrighteousness, and not hearkened to the commandments of God; to them there shall be indignation, and wrath; tribulation and anguish upon every soul that hath done wickedly. Vengeance shall not pass by any of them: for God is no respecter of persons. He shall say unto them, Depart from me, ye cursed;—and they shall be cast into the lake of fire prepared for the devil and his angels. They shall be punished with utter destruction from the presence of the Lord, and the glory of his power.

Wherefore, beloved, seeing that you look for such things, as the day of judgment, the coming of our Saviour Jesus Christ, and this glorious appearance of the great God; what manner of persons ought ye to be in all holy conversation, and diligence in godliness?

L E S S O N I X.

WHEN the bodies of the righteous
 shall put on incorruption and im-
 mortality. They shall be changed,
 and fashioned after the image of the glorious,
 and heavenly body of Christ: They shall
 shine forth as the stars in the brightness of
 the firmament.

But the wicked shall be a vile carcase,
 And a contempt among the dead for evermore :
 Then shall the righteous man stand in great boldness,
 Before the face of such as have afflicted him,
 And made no account of his labours.
 When they see it, they shall be troubled with terrible fear,
 And shall be amazed at the strangeness of his salvation,
 So far beyond all that they looked for.
 And they repenting and groaning for anguish of spirit,
 In bitterness of heart, shall say within themselves;
 This is he, whom we had formerly in derision,
 And a proverb of reproach. We fools !
 We accounted his life madness,
 And his end to be without honour :
 How is he numbered among the glorious sons of God,
 And his lot is among the most blessed saints ?
 With his right hand doth God protect him in this dread-
 ful day,
 And with his holy arm doth he cover him with glory.
 His everlasting reward is with the Almighty ;
 And the care of his happiness with the most High :
 From his throne doth he now receive blessing, and joy,

And

And a beautiful crown of holy peace,
Which fadeth not away for evermore.

Verily, it is *we* that have erred from the way of wisdom.
We closed our eyes : our darkness was darkness itself.
The light of righteousness in vain shone unto us,
And the sun of righteousness in vain rose upon us.
As for the way of the Lord, we knew it not ;
We wearied ourselves in the paths of wickedness and vanity :
Vanity and unhappiness were in our ways,
And the way of peace have we not known :
What hath pride profited us ?
Or what have riches with our vaunting brought us ?
Our life on earth was full of misery ; and vexation of spirit.
Yet in that life only had we hope.

And now behold it is all passed away, like a shadow ;
Like a post, that hasteth by ;
Like a ship ; the trace whereof cannot be found ;
Neither the pathway of the keel in the waves.
As a bird flies through the light air,
And no sign where she went is to be found ;
As an arrow is shot at a mark,
And the air immediately cometh together again,
So that one cannot tell where it went through ;
Even so, we in like manner,
As soon as we were born, began to draw to our end.
Yet numbered we not our days,
Nor applied our hearts unto wisdom.
But consumed all our years in vanity ;
We had no sign of virtue to shew,
And died in our wickedness.
And now what remaineth unto us,
But most fearful expectations.

From the kingdom of heaven are we thrust out !
Our part, and our lot is in the lake of fire !
There shall our souls be shut up with the hateful and abominable :
And our eternal life with the devil and his accursed spirits.

This

This is the portion, and whole heritage of a wicked man!
 And behold these are the appointed dwellings,
 Of those that obey not their God!



LESSON X.

THE pleasures of sin are but for a season. It will be bitterness in the latter end. Wickedness may perhaps be sweet in the mouth, but it shall afterwards be within you as poison; as the gall of asps: it will sting as a serpent; it will bite as an adder.

If thou wilt not hearken unto the voice of the Lord thy God, to do all his commandments and statutes, he shall send upon thee cursing and vexation of mind. The Lord shall reward the doer of evil, according to his wickedness. He shall eat the bitter fruit of his own way: he shall drink of the punishment of the Almighty.

Sinners may say, punishment shall not overtake us: but thinkest thou, thou wicked man, that thou shalt really escape the justice of God? despise not his long suffering and forbearance of thee! Do not continue to do evil, because he is long suffering. Let his goodness lead thee to repentance and good-

goodness; otherwise thou treasurest up misery to thyself, against the day of the righteous judgment of God.

Behold the day shall certainly come, when the sins of men shall hide the face of God from them. And wo unto them, saith the Lord, when I depart from them! The princes, and the great, and rich men shall fly then to the clefts of the rocks, and the caves of the earth, for fear of the glorious majesty of God, when he ariseth to shake terribly the world. They shall cry to the mountains and to the rocks, fall on us! and to the hills, cover us, and hide us from the face of him, that sitteth on the throne! For the great day of punishment is come!

They shall be brought forth to the day of punishment. Then the arrogancy of the proud shall cease; and the haughtiness of the terrible be laid low. Their power shall be taken from them. They shall be made contemptible, and base before all the people of the world. Their glory shall be turned to shame. Terror, and trouble shall take hold of them. Pangs, sorrow, and anguish shall be upon their faces. Horror shall cover them! They shall seek death, and shall not find it: They shall desire to die; and death shall flee from them.

Then

Then shall hell enlarge itself; and open its mouth without measure; and their glory, and their pomp, and their multitude shall descend into it. There shall be wailing!

O young man! walk (if thou wilt) in the ways of thy heart, and in the sight of thine eyes. But know thou, that for all these things, God will bring thee into judgment.



LESSON XI.

*** H AVE I any pleasure, saith the Lord,
 In the destruction of the wicked?
 *** H As I live, I have no pleasure in it.
 *** My pleasure is in this; even in this;
 That the wicked should turn from his ways, and should live.
 Turn ye, turn ye from your evil ways!
 For why will ye thus perish? O ye children of men!
 I call heaven and earth to record this day against you,
 That I have set before you this day,
 Life and blessing, death and cursing.
 Therefore chuse life, that you and your seed may live.
 O seek not destruction in the error of your lives!
 Pull not upon yourselves this utter destruction,
 With the works of your own hands!
 I have no pleasure in the destruction of him that thus per-
 riseth,
 I created all things, that they might have their being.
 I created man to be immortal;
 And made him to be an image of my own eternal hap-
 piness.

But

But they have corrupted themselves:
And are unmindful of him that formed them.
Their spot is not the spot of my children:
They are become abominable in their words and works.
And have called perdition on themselves.
There is indeed no peace to the wicked:
But come unto me:
I wait for you with much long suffering:
I am provoked every day:
But am slow to anger, full of compassion,
Not willing that any one should perish,
But that all should come to my happiness.
Why will ye not be made pure?
When shall it be, that ye are become pure?
Let me intreat you: let me stretch out my hands to you:
Let me draw you with the bands of love!
For thus say I, the high and lofty one,
I that inhabit eternity, whose name is holy:
I dwell in the high and holy place;
With him also that is of a contrite and humble spirit:
To revive the spirit of the humble;
To revive the hearts of the penitent and contrite:
Turn then unto me; and I will teach you my way.
I will lead you with my hand.
I will shew you the path of life.
I will preserve you from this horrible destruction.
O that you would hearken to my commandments!
That it might be well with you for ever.
And my commandments are not grievous.
For what is it that I require of you,
Only this, to do justice, and to love mercy,
To keep yourselves unspotted from the world,
And to walk humbly before your God.

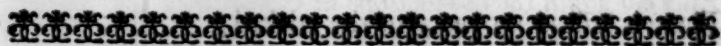
Blessed is the man, that findeth this wisdom!
Blessed is the young man, who gaineth this understanding!
But blessed above all is the young man,

T

Who

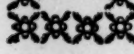
Who *never* walked in the way of the wicked,
But has kept his innocency from his youth up,
And *always* done the things, which are right.

Behold ! The rewards which I have prepared for him.



LESSON XII.

HEN he that sat upon the throne,
said ;

I am the beginning and ending of
all things. I am he, which is ; which was ;
and which is to come : the Almighty.

Before the heavens were brought forth,

Or ever the world was made,

I am God from everlasting :

And the Highest from evermore.

In my appointed time I created the earth,

And all that is therein,

The sea also was mine ; and I made it.

The sun, and all the order of stars,

Were the works of mine hands.

They are all again perished. But I remain.

I am still the same, and my years shall have no end.

My goodness also shall endure, as my majesty ;

And my kindness to my servants shall not ever be abolished.

Behold ! I make all things new.

And he spake again, and said, it is done.

And I John saw a new heaven, and a new
earth. For the former heaven, and the for-
mer earth were passed away, and the sea was
no more.

Awake,

Awake ; Awake ; put on strength, O arm of the Lord !
Awake, as in the ancient days,
As in the beginning of all things !

Behold ! I spread out again the heavens ;
And lay again the foundations of the earth.
Behold ! I create new heavens and a new earth.
The former shall not be remembered, nor come to mind.
The light of the moon shall be as the light of the sun :
And the light of the sun shall be sevenfold,
I will bless the earth also, and will crown it with my
goodness :

Every barren and dry land will I fill with my riches.
Every desolate waste shall be beautified, like Eden.
Every desert shall smile,
And flourish abundantly like the garden of God.
Joy and gladness shall be heard therein :
Thanksgiving and the voice of melody.

Violence, wasting, and destruction
Shall no more be heard in the world.
For in these new heavens, and new earth dwelleth righte-
ousness :

My righteousness is gone forth ;
And the effect of it is peace, and love for evermore.

O ye holy communion of my saints !
How good and how joyful is it to dwell thus in unity !
Be ye replenished with love to each other,
Even as I have loved you !
For I, the mighty God,
The everlasting Father, the Prince of peace,
I myself love you,
And will come and make my abode in the midst of you !
With my whole heart, and my whole mind,
In blessing will I bless them :

I will rejoice over you to do you good,
Both now and for evermore :
I will enlighten the eyes of your understanding :

I will pour on you the treasures of my grace: [ness.
 And fill you with the fulness of knowledge and righteous-
 Ye shall be able, with all my saints, to comprehend
 What is the height; and length; and depth of my love.
 Pour down, ye heavens, from above!
 And let the skies pour down righteousness!
 Let the earth open!
 And let righteousness, and salvation spring up together!
 I, the Lord, have created it.



LESSON XIII.

HEN came there unto me one
 of the holy angels, and said unto
 me: Come hither;—and he car-
 ried me away in the spirit to a great and high
 mountain; and shewed me that great city;
 the new and holy Jerusalem; descending out
 of heaven from God; and having the glory
 of God. The splendor of it was like to a
 most precious stone, to a jasper stone, clear
 as chrystal.

I John saw the holy city: it was four
 square, the length was as large as the breadth,
 and it was measured twelve thousand fur-
 longs. The wall was great and high; it
 was built of jasper, and its foundations were
 garnished with all manner of precious stones.
 It had twelve gates of pearl; on the East
 three,

three, and three to the West, three to the North, and three to the South, and at each gate there was an angel.

And he shewed me in the streets of the city, a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb; and on either side of the river there was a tree of life. The streets were of pure gold, the city itself was of pure gold, like in brightness to clear and transparent glass. It had no need of the sun or of the moon to shine in it; for the glory of God hath enlightened it, and the Lamb is that which giveth the light thereof.

All the multitude of them that are saved shall walk in its light. For the gates of it shall not be shut by day; and night shall never be there; and all those who were the glory and the honour of the nations of the whole earth shall be brought into it: but there shall in no wise enter into it any thing which defileth; any thing that worketh abomination or deceit. They only shall enter there, whose names are written in the book of life.

And I heard a great voice out of heaven, saying; behold the tabernacle of God is with men. He will dwell with them, and they shall

be his people. God himself shall be with them; and be their God.

COLLECT.

O most gracious God, we give thee thanks for thy infinite goodness in having prepared for thy servants so blessed and glorious a state of immortality. We humbly thank thee also for thy compassion to our present infirmities, in having shadowed it out to us (as in this emblematical description of the splendor of the holy city, and of the new created universe;) in the most sublime and striking representation, which the weakness and blindness of our present inferior nature can admit.

O Lord, grant that these glorious descriptions of heaven, however unequal to the reality, may inflame our desires, and quicken our endeavours to make ourselves partakers of it! Grant, that we may still be pressing forward; still steering directly onwards towards it; never remitting our industry; but thinking it the greatest gain, if by any means, by faithfully labouring and persevering in thy service from our childhood to our old age, we may at the last, by thy assistance and mercy, be able to attain unto it.

L E S.

LESSON XIV.

HOW glorious are thy dwellings, O Jehovah!
 O How beautiful are thy tabernacles, O heavenly Zion!

Thy towers are built up with pure gold:
 Thy walls shine with fair colours.
 Thy foundations with sapphirs:
 And all thy battlements with precious stones.
 In thee is no change:
 Neither shall any decay come near thy dwellings.
 Peace is within thy walls. No lamenting or grief,
 No complaining is heard from thy streets:
 But the voice of joy, thanksgiving and melody;
 The voice of the tabret and harp.
 As gardens by the side of rivers are thy palaces spread forth:
 As cedar trees beside the waters,
 Which the Lord hath planted.
 An odour, which maketh glad the heart, breatheth from
 all thy land!
 As the smell of Lebanon,
 As the fume of frankincense in the holy tabernacle.

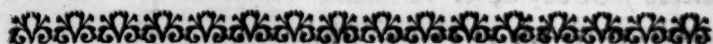
O how amiable are thy dwellings, O king of heaven!
 True was the report which we heard of thee in earth,
 Of all thy goodness and of all thy glory,
 But behold the half was not told us.
 Thy goodness exceedeth the fame which we heard:
 Happy are the men!
 Happy are these thy servants, which stand in thy gates!
 My soul fainteth with desire!
 My soul hath a desire and longing to enter into thy courts!
 Lord, how shall I come to dwell in this thy tabernacle?
 Lord, Who shall ascend into this thy holy hill?

Even he ; that leadeth an uncorrupt life.
 He that hath clean hands, and a pure heart :
 Even the young man, that guideth his ways,
 Taking heed to cleanse them according to the word of God :
 He, that delighteth and meditateth in his laws, day and night :
 He, that wakeneth his ear to wisdom, morning by morning.
 For the wisdom of virtue is the perfection of wisdom,
 And the peace of God far surpasseth all other understanding.
 To understand this wisdom, precept must be upon precept,
 Line upon line ; here a little instruction and there a little :
 Day by day will he fashion himself
 According to all God's commandments :
 He goeth daily from strength to strength ;
 From glory to glory :
 For the doctrine of righteousness is as the shining morning ;
 That shineth more and more unto the perfect day :
 The doctrine of righteousness, shall increase as a brook,
 And lo ! the brook shall become a river ;
 The river also shall increase,
 And abound like the river of Egypt ;
 It shall abound ; and shall overflow ; and shall become a sea.
 Thus shall he go from strength to strength ;
 From glory to glory,
 And to the God Jehovah shall he thus appear in the heavenly Zion.

Look upon the heavenly Sion, the holy city !
 Mark well her bulwarks ! Count her towers ! Consider her
 palaces !
 She is the perfection of beauty.
 Is not here a sufficient recompense for the labours of
 righteousness ?
 The Lord blefs thee, O thou habitation of justice, and of
 holiness !

O hea-

She glories, and is highly exalted in the holy tabernacle.
 She triumphs before the power of the most High.
 For, her reward is now with her.
 Eternal length of days is in her right hand:
 And in her left hand, happiness, and honour.



L E S S O N X V .

 HE temple of God was opened in heaven; and I saw the glory of all the holy angels: I saw the glory of the Ancient of days, and the Son of man standing at his right hand.

And lo; a great multitude also of all the nations of mankind, of all people and tongues stood before this the throne of the Majesty on high. They were clothed with white robes; and had palms in their hands:

And I heard the sound of harps. And the voice of much people in heaven; the voice as of many waters, the voice, as of a great thunder, saying,

Great and marvellous are thy works, Lord God omnipotent!

Just and true are thy ways, O king of saints!
 Who shall not fear thee, and glorify thy name?
 Holy! Holy! Holy! Lord God! Thou only art holy!
 All nations shall come and worship before thee!
 For thy judgments are made manifest!

Then

Then one of the holy spirits (of the innumerable company of angels which stood around the throne) came and said unto me, What are these, that are arrayed thus in white robes, and whence came they? and I said unto him; Sir, Thou knowest. And he said unto me. Here is the patience of the saints. Here are they that have kept the commandments of God, and the faith of Jesus. These are they that have washed their robes, and made them white in the blood of the Lamb. They walked not with the wicked. They fled from temptation. Their delight from their youth up was in meditating on the law of God, and performing all his commandments. He hath guided them by his counsel; and now he shall receive them with glory.

Therefore are they before the throne of God; and he that sitteth on the throne shall dwell among them. He shall wipe away all tears from their eyes. For they shall hunger no more: they shall thirst no more: There shall be no more sorrow; or grief; or infirmity; or sickness, or pain; neither shall there be any more the dominion of death among them. For the former things are passed away.

Their labours are finished: Their righteousness is perfected. Their mansions here shall be

be for ever. This their exceeding great weight of glory and felicity shall be eternal. For they are all now come to the holy mount, to the city of the living God, the heavenly Jerusalem: they are come to the general assembly of the church; to the spirits of all just men made perfect; to an innumerable company of angels and archangels: to Jesus the Mediator; and to God, the Judge and Father of all.

Eye hath not seen! nor ear heard: neither hath it entered into the heart of man to conceive the good things which God hath prepared for those that love him. No good thing shall he withhold from those that love him, and have kept all his commandments. With his whole heart, and his whole mind in blessing will he bless them: he will rejoice over them to do them good, both now and for evermore.

COLLECTS.

Grant, O Lord, that we may often inflame our desires with the thoughts of the happiness, which is prepared for the blessed spirits in heaven. Grant, that we may often ask ourselves these questions. Are not these habitations worth contending for? can that study
and

and labour be too hard and tedious, by which we may be enabled to earn so certain and blessed a reward? Ought the life of man (man, for whom thou hast graciously reserved so glorious an eternity) to be passed away here on earth in vice, in vanity, or idleness?

O that we had the wings of an eagle to bear us up to those blessed habitations of happiness, and glory? But give us the wisdom to remember, that there is no way thither, but through the road of this life, through the pleasant paths and gradual ascents of piety and virtue.

O give us the spirit of industry to enter resolutely on these paths. They are all marked with the footsteps of our blessed Saviour, with the footsteps of a multitude of good and wise men, saints, martyrs and confessors; of those who have been thy sincere and faithful servants, and the true glory of their nations and times. Grant, O Lord, that we may follow them in this life, and not be divided from them in the world to come. Grant this through the merits of our most blessed Master Jesus Christ. Amen. So be it. Amen.

LESSON XVI.

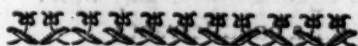
SECT. I.



PEN! Open! ye the gates of the holy city,
That the righteous nation,
Which have kept the truth, may enter therein.
O heavenly daughter of Zion,
Thou that fittest as a princess,
On whose head is placed a diadem of the everlasting glory,
(For the Lord hath made thee an eternal excellency,
A blessing of the whole earth, a blessing of many generations)
Arise from thy throne, and stand on high;
Lift up thine eyes round about, and see!
Behold, the joy which cometh to thee from God;
Behold, the children of the kingdom of heaven.
Whom God bringeth unto thee, exalted with glory:
Behold, they come from far,
From all the countries under heaven,
Thy sons gather themselves together.
Thy daughters draw near to thy side;
Comfort, comfort ye my people, saith the Lord!
Speak ye comfortably to my saints!
Say unto them; that their infirmities are pardoned;
That their warfare is accomplished.
Lo! They draw near to my courts, rejoicing in my glory.
Behold! These were men,
Who were leaders of the people by their counsels,
By whom I have wrought great glory from the beginning,
Who were honoured in their generations,
And were the excellence of their times.
Some of them have left a name behind them upon earth,
Of others the memorial is perished,

But

But here their righteousness shall never be forgotten,
For all people shall now tell of their wisdom,
And all this great congregation shall for ever shew forth
their praise.



S E C T. II.

Enoch: he walked with God, and pleased the Lord:
Therefore was he translated, that he should not see death;
Being made an example unto all generations,
That God is a rewarder of them, that diligently seek him.

Noah: when the earth was filled with violence,
And all mankind had corrupted its ways,
He alone was seen righteous before the Lord;
He alone therefore found grace in the time of wrath,
When the floodgates of heaven were opened,
When the foundations of the earth were shaken with great
commotion,

And all the fountains of the great deep were broken up.

Abraham: When he was called out of his country,
He obeyed by faith unto the voice of the Lord;
And went out, not knowing whither he went.
For he knew that on the earth he had no abiding city,
On the earth he knew that he was a stranger,
That he was a sojourner only and pilgrim:
But he desired a better country, that is, an heavenly one:
He sought a city, whose builder and maker is God.
Therefore God was not ashamed to be called his God,
And hath prepared for him this city, having eternal found-
ations.

Everlasting blessings are on the head of Joseph,
On the crown of the head of him, who nourished his fa-
ther.

He

He nourished his father in the weakness of age.
And this relieving of his parent shall not now be forgotten;
He was faithful also to the Egyptian, his master :
And hearkened not to the incitements of the adulterers.
His brethren envied and hated him :
They conspired against him to slay him :
They sold him for a bond servant ;
Yet had he compassion on them, and forgave them.
He nourished them and all their families,
In the grievous years of famine ;
And gave them a possession in the best of the land.
How magnified is Moses ? how like to the glorious saints ?
How is he sanctified in meekness and faithfulness.
His face shineth, as when he came down from mount Sinai,
And brought from the presence of the most blessed,
The tables of commandments, written by God himself.
By faith he refused to be called the son of Pharaoh's daughter,
By faith he forsook Egypt and all its treasures.
Choosing rather to suffer affliction with the people of God,
Than to enjoy the pleasures of sin for a season,
For he had respect unto the recompense of this reward.
Therefore is he now come ;
Not to the glory of mount Sinai,
(The mount that was covered with darkness, and fire,
and smoke ;
The mount which trembled and shook at the voice of the
mighty thunders,
At the voice of the trumpet of the archangels which was
exceeding loud,
At the voice of the great commandments of the holy One)
But to this still more glorious mount,
The hill of the heavenly Sion :
For out of this Sion,
God now shineth in the perfection of beauty.

And

And what should I say more?
For the time would fail me,
To tell of Ezra and Nehemias; of Josias, and Hezekiah:
Their name is as perfume: and their praise sweet as musick.
For they laboured for their people in the time of their distress,
And raised up again the ruins of their nation.
They directed their heart unto the Father of wisdom:
And in time of the ungodly, established the worship of God:
They took away the abominations of iniquity;
And behaved uprightly in the conversion of their people.

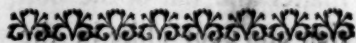
But look on Job; the servant of God!
Consider him well! There is none like him on the earth.
He was wise even in the days of his youth,
Nor proud because his power was great.
He despised not his servants, nor the face of the poor:
For he knew, that he who created the servant,
He created the master also out of the dust,
And fashioned rich and poor alike in the womb.

He made not his gold to be his glory,
Nor his riches his confidence and hope.
He knew who it was that had given him wealth,
Therefore was he grateful to him,
And honoured his Maker with his substance.
For he inclined not to covetousness;
Nor wasted he his abundance in sloth and vanity.
The fleece of his sheep warmed the limbs of the naked:
He eat not his meat, he eat not his morsel alone,
So that the fatherless did not eat thereof,
And partake with him.
From his youth up he was a father to the poor.
Eyes was he to the blind, and feet was he to the lame.
The blessing of him that was ready to perish came upon
him,

And he caused the widow's heart to sing for joy,
 He comforted all those, who were in affliction :
 And rejoiced not at the destruction, even of his enemy,
 His soul never finned,
 In wishing a secret curse to him that hated him.

He knew that God saw all his ways,
 And counted all his steps :
 That he knew all his thoughts.
 Therefore walked he not with vanity ;
 His steps turned not out of the right way ;
 Neither did any blot cleave to his hands.
 Therefore did God bless his latter end more than his beginning :

With the perfection of glory hath he now accepted him,
 He has put on his righteousness, and it clothes him :
 His goodness is to him as a robe, and as a diadem.



S E C T. III.

Comfort, comfort ye my people, saith the Lord,
 Prepare ye, prepare ye their way to the glorious city :
 Prepare ye their way to Zion : make it level, and plain :
 Let every valley be exalted.
 Let every mountain be made low.
 Blow the trumpet :
 Set up the standards for all the nations towards Sion.
 For there my glory shall be revealed ;
 And all flesh shall see it together.

Draw near unto me from the North and south,
 From the East, and from the West, Jew, and Gentile
 (For with me there is no respect of persons ;
 I made of one blood all the nations upon earth) :
 High and low, rich and poor, one with another,

Draw

Draw near, and sit down in the kingdom of God,
The kingdom which I have prepared for you from the
foundation of the world.

Draw near ye who had faith in God,
And kept his commandments:
Ye, who were not ashamed of him,
And of his service before men:
Ye, who loved the Lord your Creator for his goodness,
And forgot not all his benefits,
But praised and loved him from your youth up,
With all your heart, and with all your strength.
Who feared to offend the Almighty;
And stood in awe of his majesty:
Ye, who obeyed him in all his statutes,
Who were glad to go to the house of the Lord,
And rejoiced to rehearse his glorious acts in his temple:
Who continued instant in prayer for the increase of grace
and virtue.

For what is there on earth that can be compared with
that increase?

Or what blessing is there so great,
As to be desired in comparison of it?

Ye my children, who trusted that I would sustain you
upon earth,

And that I would thus plenteously reward you in heaven;

Draw near, ye who were meek and slow to wrath;

Ye, who thought not of yourselves more highly,
Than you ought to think.

Ye, who lived wisely and temperately in the world,
Using the good things of it, and not abusing them.

Who were diligent in all your talents;

Not slumbering in sloth.

Who inclined not to covetousness:

Nor the desire of great riches.

But learnt, in whatsoever state ye were,
Therewith to be content.

Who loved not pleasure, more than God.

Who attended to the words of heavenly wisdom,
To reading, to exhortations.

Who went not in the company of the wicked ;
But learned the examples of the wise and righteous,
And followed their steps, and trod in their shining paths.

Draw near, ye who faithfully provided for those of your
own houses :

Ye, who loved your neighbours as yourselves :

Ye, who did good to all men ;

As ye could find and make opportunity.

Some of your good works were known and honoured
upon earth :

Others were done in secret :

But now they shall be made manifest,

As the noon day light.

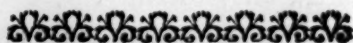
I who saw in secret will now reward them most openly.

I will declare and reward them openly,

Before all mankind, before all my holy angels.

This great congregation,

Every thing that hath breath shall shew forth their praise.



S E C T. IV.

Take the harp. Bring hither the tabret :

The pipe with the lute.

Praise them for their noble acts,

While they go on to the holy city.

Praise them on the loud cymbals :

Sing ye their praises. Highly exalt them,

For these were merciful men :

Whose rejoicing was in doing good.

Poor men according to their industry and ability :

Rich

Rich men according to their riches :

Skilful men, who searched out the medicines of the earth,
And healed the pains of mankind ;
Praying to the Lord, that he would direct them,
In giving ease, and remedy to prolong life.

Judges, who sat in the seat of justice,
And loved to decree according to right :
Who defended the innocent, and punished the wrong-doer :
The cause which they knew not, they searched out :
In the cause of the oppressed,
They feared not a great multitude,
Neither did the contempt of families terrify them :
They brake the jaws of the wicked,
And pluckt the spoil out of their teeth ;
They delivered the poor that cried,
And the fatherless, and him that had none to help him.

Princes; who boasted not, like tyrants, in doing mischief,
But followed thy goodness, O king of heaven,
They prayed to thee for wisdom and goodness to rule their
people.

They defended them from falsehood and wrong ;
They fed them like good shepherds,
With a faithful and true heart,
Ruling and guiding them prudently,
With all their industry, and with all their understanding :
As the ministers of the kingdom of the most High.

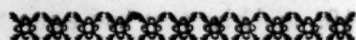
In their time righteousness flourished.
In their days was abundance of quietness.
They destroyed not the earth,
They gave unto their people the blessing of peace :
For they were favourable to their people :
And dear was their blood in their sight.
Therefore their glory shall remain for ever.
All kings shall bow down before them.
Their glory shall remain for ever

Among

Among all the posterities of mankind:
Mankind have been blessed through them,
And all the nations of mankind shall praise them.

But who are these, that shine
As the stars in the pure firmament?
As the brightness of the constellations in the height of heaven?

These are they, who turned many to righteousness;
Who opened this glorious kingdom of heaven unto many.
To the young men, they shewed the way of knowledge,
and glory, and virtue;
They taught and guided their steps in the way of wisdom,
They kept them safely in innocency
And so brought them to this eternal joy.



S E C T. V.

Of these, who have thus served the Lord,
Many passed their days in peace:
Their soul dwelt at ease, and their seed inherited the land.
The Lord was their shepherd,
Therefore they wanted nothing.

For godliness is profitable to all men, even on the earth.
Others had trials: for pure gold is tried in the fire,
And acceptable men sometimes in the furnace of adversity.

For who are these that are clothed in white robes,
Palms are in their hands, and crowns are on their heads!
These are they who endured unto blood,
Who poured forth their souls unto death,
To the glory of God, and the good of mankind.

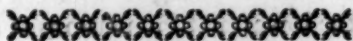
Others were abundant in labours, in perils;
In watching, in weariness, in painfulness,
In hunger, and thirst; in cold and nakedness.
They wandered about; being destitute: persecuted:
They, of whom the world was not worthy.

But

But what could separate them from the love of God?
Could famine, or distress? insults, or cruel death?
In all these they were more than conquerors.
Outwardly afflicted; inwardly rejoicing.
Though their outward man was destroyed,
Yet was their hope full of immortality.
For that short affliction, they knew,
Was not worthy to be compared, O Lord,
With this thy everlasting kindness and mercy.

And behold: it is now all passed away,
As the transit of a cloud;
It is dispersed as a small mist;
Which is driven away with the beams of the sun,
And overcome with the heat thereof.
Their time on earth was but as a shadow.
So soon passed it away; and they were at rest.

For what, O Lord, is the life of man?
Or what are a thousand years in thy sight?
As a drop of water to the great and wide sea,
As a small gravel stone to the sands on all the shores,
So are a thousand years to the days of eternity.



S E C T. VI.

But behold! the whole assembly of the blessed draw near!
Glory be to God on high!
They draw near with praise and thanksgiving,
With the melody of harps,
With the great sound of the trumpet of God;
With an innumerable company of angels, and archangels;
With a multitude of the heavenly host,
Praising God, and saying,
Glory be to God on high!

Behold! All the souls, and spirits of the righteous!
Differing, as one star differeth from another star in glory!
For

For the glory of the Lord Jehovah is poured forth upon
them all,

According to their works,

And the pureness of their hands in his fight !

Behold ! All the holy and humble men of heart !

The general assembly of all just men, now made perfect !

The whole congregation of the saints of the holy church
universal !

All the noble army of martyrs !

The glorious company of the apostles !

The goodly fellowship of all the prophets,

Who have been since the foundation of the world !

Open, open thy everlasting gates, O Zion ;

For behold they draw near to thy walls.

Before them the hills and the vallies rejoice :

The forests and the mountains break forth before them into
singing :

The mountains break forth into singing !

And the floods clap their hands :

The sea also rejoiceth, and maketh a noise :

The great deep uttereth his voice,

And lifteth up his hands on high :

The earth and the lowermost foundations of it shout for joy.

Rejoice O ye heavens also,

And all ye powers that are therein !

Let the stars sing together,

And all the sons of God shout aloud for joy ;

For the great day of the resurrection is past !

The great day of the judgment of all mankind !

And God will now give great rewards unto his servants the
prophets,

He will give everlasting rewards to all his saints,

To all, who have feared and loved his name, both
small and great.

I John

I John saw a mighty angel come down from heaven. His face was as it were the sun. He set his right foot upon the sea, and his left foot upon the earth: and he cried with a loud voice, and lifted up his hand to heaven, and sware (by him, that created heaven, and the things that are therein; the earth, and all that is in it; the sea, and all the things that are therein: even by him, that liveth for ever, and ever!) he sware, **THAT THERE SHOULD BE TIME NO LONGER:** but that the mystery of God (the everlasting reward of righteousness) should be completed, as he had revealed its glad tidings to his servants the prophets.



Now unto Him, who is able to send you forth into the world throughly furnished for every good word and work; to keep you from falling into vice; to improve; to strengthen; to stablish; to perfect you; and to present you all before the presence of his glory with exceeding joy,

To the only wise God, our Saviour, be glory and majesty, dominion, and power, both now and ever.

Amen and Amen.



